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CONTENTS

THE GROWTH OF CHRISTIAN ART IN GERMANY (With Illustrations).....641
GEORGE METLAKE, Cologne, Germany.
THE SMALL HOST "EXTRA CORPORALE"—A BIT OF CASUISTRY.....660
The Rev. PATRICK CUMMINS, O. S. B., Conception Abbey, Missouri.
SERMONS—TASTE AND TOLERANCE.....674
The Right Rev. Mgr. FRANCIS D. BICKERSTAFFE DREW, Salisbury, England.
CARDINAL NEWMAN AS A HYMN-WRITER AND HYMN-COMPOSER.....685
W. H. GRATTAN FLOOD, Enniscorthy, Ireland.
THE CURE OF INTEMPERANCE. II. THE ALCOHOLIC INSANITIES.....691
AUSTIN O'MALLEY, M.D., Philadelphia, Pa.
REACTIONS AND BY-PRODUCTS OF THE DECREE ON FREQUENT COMMUNION, 702
The Rev. JOSEPH H. McMAHON, Ph. D., New York, N. Y.
RECENT BIBLE STUDY:
1. The Sixto-Clementine Bible.....739
2. Archeology: Hittite Inscriptions, etc.....743
3. Interpretation.....745
4. Coptic Manuscripts.....747
The Rev. WALTER DRUM, S. J., Woodstock College, Maryland.
METRICAL TRANSLATION OF PSALMS I, VII, XVIII, XXII.....723
E. C. DONNELLY.
THE PRESENT STATUS OF CALENDAR REFORM.....728
The Rev. H. T. HENRY, Litt.D., Overbrook Seminary, Penna.
DAILY COMMUNION AND PRIESTS' RETREATS.....734
The Rev. L. F. SCHLATHOELTER, Troy, Missouri
CHOICE OF A DIOCESAN PATRON.....736
EFFICIENCY OF MODERN SEMINARY EDUCATION.....735

CONTENTS CONTINUED INSIDE

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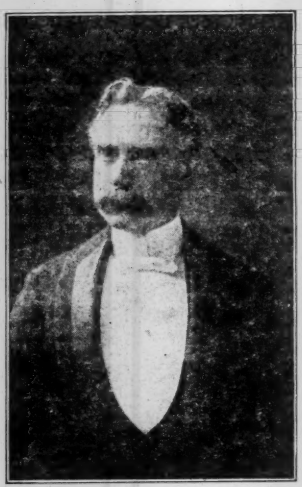

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ANALECTA: CONTENTS CONTINUED

ACTA PII PP. X:

I. Constitutio Apostolica de Sanctissima Eucharistia promiscuo ritu sumenda 708

II. Ad R. P. D. Ioannem Cuthbertum Hedley, Neoportensium Episcopum, quinquagesimo Sacerdotii eius anno feliciter recurrente, gratulationis ergo 715

S. CONGREGATIO S. OFFICII (Sectio de Indulgentiis):

I. Conceditur Indulgentia Plenaria in honorem Beatae Mariae Virginis Immaculatae, Primo Sabbato cuiuslibet mensis lucranda 716

II. Decretum circa Indulgentias Festis Beatorum adnexas 717

S. CONGREGATIO DE RELIGIOSIS:

I. Quoad Communionem Infirmarum in Monasteriis clausurae Papalis 718

II. Dubium quoad Indulta Abstinentiae et Ieiunii relate ad Religiosos 719

III. Dubium quoad Religiosos Votorum Solemnium degentes ad tempus extra claustra 720

ROMAN CURIA:

List of Recent Pontifical Appointments 721

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 722

Metrical Translation of Psalms I, VII, XVIII and XXII (*E. C. Donnelly*) 723

The Present Status of Calendar Reform (*The Rev. H. T. Henry, Litt.D.*) 728

The Proper Abbreviation of the Word "Monsignor" 734

Daily Communion and Priests' Retreats (*The Rev. L. F. Schlathoelter*) 734

Efficiency of Modern Seminary Education (*Connatus*) 735

The Essential Presence of the Matter for Consecration 736

Choice of a Diocesan Patron 736

The Confiteor in the Case of the "Benedictio Apostolica" after Extreme Unction 737

Anointing of the Feet 738

ECCLESIASTICAL LIBRARY TABLE

SACRED SCRIPTURE 1. The Sixto-Clementine Vulgate; 2. Archeology; 3. Interpretation; 4. Text (*The Rev. Walter Drum, S.J., Woodstock College, Maryland*) 739

CRITICISMS AND NOTES:

O. P.: The Summa Theologica of St. Thomas Aquinas 749

———: The Catholic Faith 749

Mullan: Sodality of Our Lady Studied in the Documents 750

Lester: Story of the Sodality of Our Lady 750

Husslein: The Church and Social Problems 752

Toke: The Housing Problem 752

Gerrard: The Church and Eugenics 752

Buchberger: Kirchliches Handlexikon 755

Brègy The Poet's Chantry 756

De Smet: Betrothment and Marriage 757

Pohle-Preuss: God: The Author of Nature and the Supernatural 758

Augier: Apologie du Catholicisme par les Incredules 758

Gatterer: Annus Liturgicus 759

Janvier: Exposition de la Morale Catholique Spéciale 760

Coubé: Gloires et Bienfaits de l'Eucharistie 760

Page: Practical Guide for Servers at Low Mass and Benediction 761

LITERARY CHAT ..... 761 BOOKS RECEIVED 763

See Announcement Over-page

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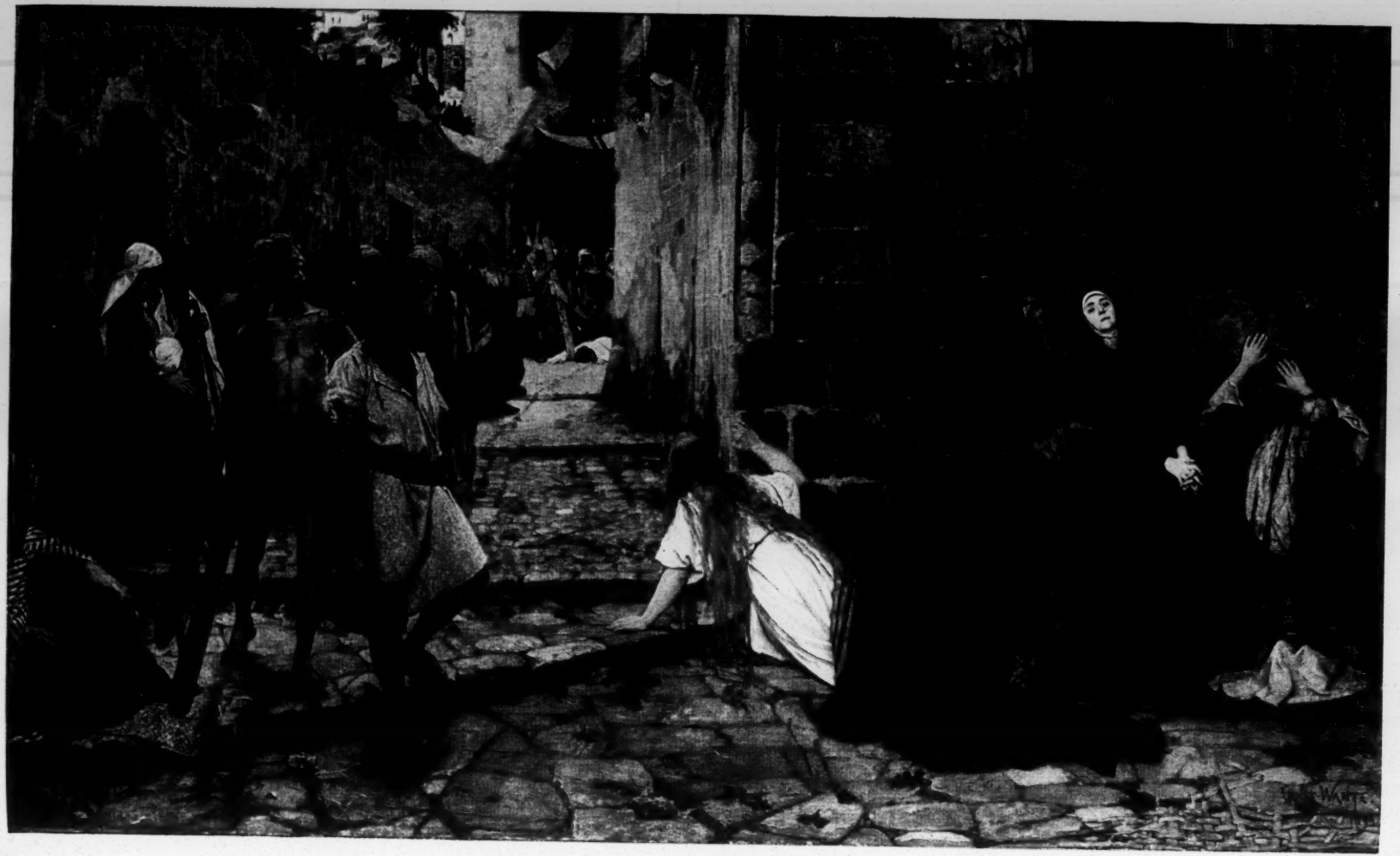

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VII.—(XLVII).—DECEMBER, 1912.—No. 6.

THE GROWTH OF CHRISTIAN ART IN GERMANY.

THE history of Christian art in Germany begins practically with Charlemagne. Some churches were erected before his time, but they were small and unimportant. The buildings left by the Romans sufficed for the early wants of the people. Some of these, like the churches of Treves and Cologne, were built for Christian purposes; others were christianized pagan temples and basilicas. In the smaller towns the churches were probably of wood, and every trace of them has perished.

The most important ecclesiastical structure erected by Charlemagne is the Palace Church at Aix-la-Chapelle (796-804), which is strongly colored by Byzantine elements, the influence of St. Vitale of Ravenna being unmistakable. But much as the great emperor's court church was admired at the time, it did not serve as the basis for the development of Germanic architecture; the early Christian basilica was found to be far better adapted than the circular and domical structure of the East to Catholic ritual, giving as it does greater prominence to the altar and the clergy. The real progress made during the Carlovingian period consisted essentially in the further development of the basilica style, with the aid of Oriental technical skill and artistic forms.

A fresh impulse was given to ecclesiastical art under the Othos (936-1002); and under the Hohenstaufen (1138-1268) the old round-arched style reached its highest point of perfection. " If any style deserves the name of German," says

Fergusson, "it is this, as it was elaborated in the valley of the Rhine, with very little assistance from any other nation beyond the hints obtained from the close connexion that then existed between the Germans and the inhabitants of the valley of the Po." Unfortunately this real German, or, as it is usually called (since Arcisse de Caumont misnamed it in 1838), *Romanesque* style was never fully developed, and never reached the perfection of finish and completeness of the Gothic. Notwithstanding this, says a competent English critic, it contained as noble elements as the other, and was capable of as successful cultivation, and, had its simpler forms and grander dimensions been elaborated with the same care and taste, Europe might have possessed a higher style of medieval architecture than she has yet seen.

The leading characteristics of the German style are the double apsidal arrangement of the plan, the heaping of small circular or octangular towers, combined with polygonal domes, at the intersections of the transepts with the nave, and the extended use of galleries under the eaves of the roofs both of the apses and of the straight sides. The most ornamented parts are the doorways and the capitals of the columns. "The latter," says Fergusson, "surpass in beauty and richness anything of their kind executed during the Middle Ages, and though sometimes rude in execution, they equal in design any capitals ever invented. These only required the experience and the refinement of another century of labor to qualify them to compete successfully with any part of the pointed style of architecture which succeeded their own."

The oldest specimen of German Romanesque is the monastery church at Gernrode at the foot of the Harz Mountains, erected in 958; but the real home and nursery of the round-arched style is the valley of the Rhine, where those majestic "Kaiserdome" of Speyer, Mainz, and Worms arose which are to this day the admiration of the tourist and the delight of the lover of art.

Much later than England, Germany took over the French pointed-arch, called by the Italians, who had the classic models daily before their eyes, the Gothic or barbarian style. The German master-builders — Gerhard von Rile, Erwin, Ulrich von Enzingen, Hültz, Prachatitz — simplified the

French cathedral style, laying less stress on picturesqueness of effect than on mathematical exactness of design and execution. The square and triangle reign supreme, as Boisserée observes; every part of the Cologne cathedral, for example, is designed with a mathematical precision perfectly astonishing. The result is that the French and English cathedrals are more elegant, fanciful, poetical, and the German domes and minsters more subdued, solemn, awe-inspiring. The noblest features of the latter are the giant steeples; with their open-work spires and their organic development out of the square into the octagon and out of the octagon into the spire.

The first important Gothic structures in Germany are the church of Our Lady in Treves (1227-1245) and of St. Elizabeth in Marburg (1235-1283). Before long the whole country was dotted with them. In the cities stately parish churches were built by the rich burghers, all in the prevailing style, but with endless variations. The Friars, too, had their churches and chapels, contrasting strongly in their simplicity with their more pretentious sisters. In the forefront of the Gothic monuments of Germany and of the world stand the five largest cathedrals, three (Cologne, Strassburg and Freiburg) on the Rhine, and two (Ulm and Vienna) on the Danube. Though some excellent churches were designed after 1300, they show in many of their parts only too clearly the signs of "decline and fall", especially a pronounced fondness for technical tricks and *tours de force* and an excessive use of merely decorative elements.

The Gothic structures of the thirteenth and fourteenth centuries afforded but very indifferent surfaces for painting; glass-painting made up for this to a certain extent. Perhaps it was better so; for, if mural painting had been more generally practised, the art of glass-painting might never have reached the degree of perfection that it did, and few I presume would care to exchange "the brilliant effect and parti-colored glories of the windows of a perfect Gothic cathedral, where the whole history of the Bible is written in the hues of the rainbow by the earnest hand of faith", for the painted slabs of the Assyrian palaces, the painted temples of the Greeks, or the mosaics and frescoes of the Italian churches. The best examples of German glass-painting are found in the Church

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of St. Victor at Xanten on the lower Rhine and in the Cathedrals of Cologne, Strassburg, Freiburg, and Ratisbon.

The fifteenth century marks a turning point in the history of German art. A new spirit is abroad, not indeed as yet the free spirit of the Italian Renaissance, for Gothic ideals and Gothic forms are still dominant; but everywhere a more realistic conception of art is observable. About the same time that Masaccio was creating his glorious frescoes in Italy, the altar painting of the brothers Hubert and Jan Van Eyck at Ghent revolutionized the art of the North. More than the great masters themselves, the works of their pupils, Roger von der Weyden and Hans Memling, influenced the German painters of the fifteenth century. In Cologne Stephen Lochner and Meister Wilhelm produced madonnas of transcendent loveliness, and in Colmar Martin Schongauer, the first great painter on German soil, painted altar-pieces and made copper-engravings that enjoyed a world-wide reputation. In Augsburg and Nürnberg Hans Holbein the Elder and Michael Wohlgemut were busy imparting the rudiments of their art to Hans Holbein the Younger and Albrecht Dürer. In Bavaria Mathias Grünewald was earning the reputation, which he still enjoys, of being Germany's greatest colorist. The plastic arts could boast of such masters as Adam Krafft, Riemenschneider, and Peter Vischer, the last named of whom, in his Tomb of St. Sebaldus, had so felicitously wedded the old order with the new. Into architecture, too, though the beginnings of German Renaissance may be justly said to lack system and logic, new life and vigor were being infused that promised a glorious development when the restless, eager striving after new forms, new means of expression should have taken definite shape.

Looking back at the art movement that began in Germany during the latter half of the fifteenth, and its magnificent development at the beginning of the sixteenth century, we must admit that all the signs pointed to a German Cinquecento. But no summer was to follow on this hopeful spring, no fulfilment on all this promise.

During the second decade of the sixteenth century an event occurred that drew all minds and hearts away from art and its pursuit and directed them into other channels. This event,

or rather catastrophe, was the so-called Reformation. "Dürer writes his dark forebodings on the back of his last work, the wonderful panels of the four Apostles, and gives it away, because he cannot find a purchaser. Holbein leaves his native land, because it gives him nothing to do, and gains a livelihood in foreign parts by portrait-painting." [1]

Although Luther himself was not an enemy of art, it is an historical fact that "the Reformation darkened the morning of the German Renaissance," as Kuhn so aptly remarks, or, as Erasmus expresses it: "The arts began to freeze." Protestantism as a form of religious belief has produced no art; for its place of worship it requires nothing but a spacious room, bare and cold, with a table and a pulpit, but no altar, no tabernacle, no sacred vessels, no statues, nor paintings. Most of the Reformers waged relentless war on all forms of sacred art: the much-maligned Vandals were connoisseurs compared with Calvin, Zwingli, and their followers. Many a Mæcenas of yesterday was overnight transformed into a rabid iconoclast by the new doctrines. After having sworn allegiance to the gospel according to Bugenhagen, the citizens of Brunswick refused to finish the steeple of their beautiful St. Andrew's Church.

The devastations of the iconoclasts were followed by the terrible Peasants' War and the long and bloody conflicts between the Catholic and Protestant princes and cities. When peace was at last restored, the Catholics began to turn their thoughts to art once more. The Jesuits, encouraged by the Catholic Electors, began the erection of their superb churches in Cologne, Munich, Salzburg, and other cities of Southern Germany. Everywhere unfinished works were taken up again. It is idle to speculate what might have come of this new movement, for it was crushed in its infancy by a second catastrophe, the result of the first, viz. the Thirty Years' War. When it was over, Germany had lost her wealth, her national well-being, her power, her independence, her honor, and more than half of her population. Art could not thrive in such an atmosphere.

Austria and Southern Germany were the first to recover

[1] Kuhn, *Baukunst*, p. 724.

to a certain degree from the all but deadly blow. But as all art traditions had been completely broken with, new connecting links had to be sought. The Catholic South found these in Italy. From Lombardy Italian artists—architects, stuccoers, decorators, painters, sculptors—found their way in great numbers into the Austrian Crownlands, Switzerland, Bavaria, to the courts of the princes, to the episcopal residences, and the great monasteries. They brought with them the bright, fantastic, color-sparkling Baroco. Exiled Huguenots introduced a cold imitation of French Baroco into Northern Germany. The Italian masters and their German pupils have left us some very noteworthy monuments of their skill, among others the Theatine church in Munich, the Karlskirche in Vienna, the cathedral of Salzburg, and the Hofkirche in Dresden.

The reign of Baroco and Rococo came to an end about the year 1750. They had run wild and a reaction was inevitable. In their epoch-making works Winckelmann and Lessing contrasted the eccentricities of the prevailing style with the simple elegance of the classical antique. "Back to Hellas!" became the watchword of the new school, and before long there arose on all sides theatres, museums, academies, churches, in the various styles of ancient Greece. It was evident that no works with the true spirit of Christianity in them could be born of this movement, and it was just as well that the pseudo-classicists treated religious art in a rather stepmotherly fashion. One creation, however, of this period gained the glory of a kind of omnipresence such as the madonnas of Raphael and Leonardo's Last Supper had alone enjoyed till then: Thorwaldsen's statue of Christ.

With the fall of Napoleon Romanticism began its triumphal march through Europe. The Catholic reaction against the rationalism and religious indifference of the eighteenth century turned men's thoughts back to the ages of faith. The artists took the lead in the movement, which may be said to have begun with Overbeck's pilgrimage to Rome in 1810. Romanticism means in the last analysis Catholicism. Overbeck and his friends—the Nazarenes, as they were called because they cut themselves off from the world of art around them, from the academies and professors of art—recognized

this and returned to the bosom of the old Mother Church. Their works, noble, dignified, pure in conception as suited their subjects, soon gained an almost unexampled popularity. To the Nazarenes, with all their faults, belongs the imperishable honor of having laid the foundation for the splendid development of modern German painting. They brought German painting back to life again after it had been dead for well-nigh three hundred years. Historians of art try to forget this. The greatest of the Romantic painters, Peter Cornelius, the creator of the Last Judgment in the Ludwigskirche of Munich, is only now beginning to receive the recognition which his genius deserves.

In many respects the architects of Romanticism were not so fortunate as the painters. The Western world had ceased to have a style of its own. Eclecticism is perhaps the word that best characterizes the architecture of this period. Artists as well as patrons of art contented themselves with making a selection from the styles of the past according to their personal tastes. Louis I of Bavaria, the great Mæcenas of the nineteenth century, made a veritable architectural chart of his capital. At his bidding Ziebland built the Basilica of St. Boniface, a vast pile with five naves and sixty-six marble columns. Klenze had to furnish a Byzantine Romanesque design for the church of All Saints. Ohlmüller was told to try early Gothic for Our Lady Help of Christians; and Gärtner, Italian Romanesque for the Ludwigskirche.

The completion of the Cologne cathedral under the direction of Frederick Zwirner gave a mighty impulse to the study of Gothic, which resulted in the erection of a number of very correct medieval churches in various parts of Germany. But neither the new buildings nor the numerous restorations in the medieval styles were really medieval churches: they were merely structures which showed how the nineteenth century interpreted and imitated the art-language of the ages of Faith. In a few cases rare architectural geniuses like Heinrich von Ferstel and Friedrich von Schmidt succeeded in giving to their works something of the picturesqueness and charm that distinguish the monuments of the thirteenth century. The Votivkirche at Vienna, Ferstel's masterpiece (erected 1856-1879), is undoubtedly the most satisfactory,

and pleasing of all the works attempted by the modern Goths of Germany. It is far more than an imitation: there is character, individuality about it. The same can be said of Schmidt's Vienna churches. These masters felt that mere copying was deadening work, satisfying neither the people nor the artist; so they boldly introduced new elements into the old styles, retaining, for example, the Gothic or Romanesque architectural forms, but mixing the construction with Renaissance ideas. Other architects went a step farther and took up the long tabooed Renaissance and Baroque styles once more.

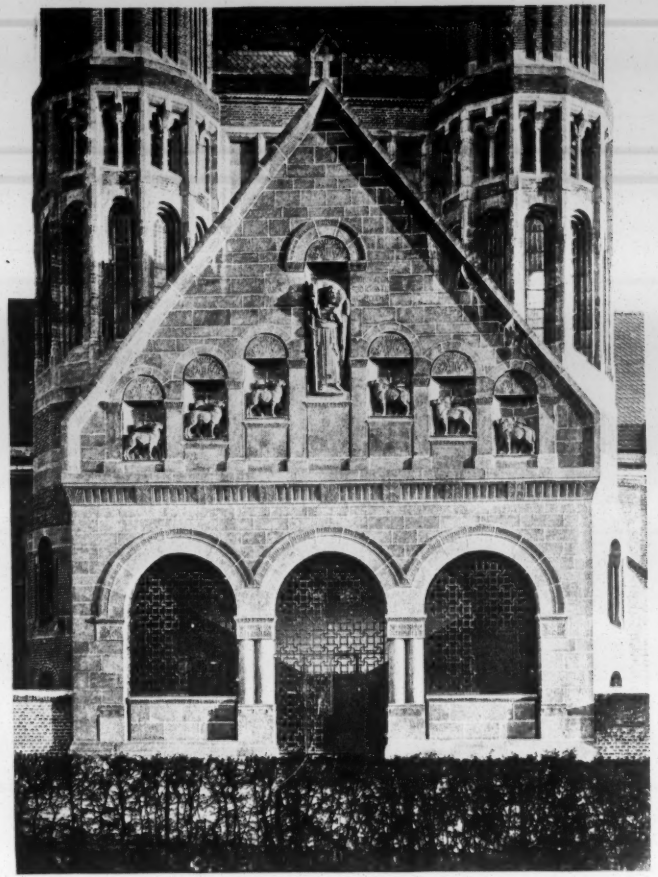
Though Gothic and Romanesque, especially Romanesque, churches are still being everywhere erected, the tendency of religious architecture in recent times is to create large, unbroken spaces, which afford all present a full view of the altar and the pulpit. No style, it is claimed, is better calculated to create such spaces than what is known as the new renaissance, a harmonious combination of Renaissance and Baroco.

Just a word about the very latest tendency in architecture, the "Modern"—*die Moderne,* as the Germans call it. Its distinguishing characteristic is its aversion to all historical styles, or at any rate to all unity of style. Simplicity, individuality, picturesqueness, and above all serviceableness are the watchwords of its votaries; whatever is thought suitable for the attainment of these ends is welcomed, no matter how "uncorrect" it may be. All the modern means of construction and vaulting, such as steel and reinforced concrete, are freely used, as are also the modern decorative ideas. The moderns flatter themselves that a new style will be evolved in this way. "Modern" Protestant churches can be seen in most of the larger cities of Germany: the Catholics have as a rule clung to the medieval styles, though the younger Catholic architects are by no means averse to trying their hand at modern building, and have done so with considerable success.

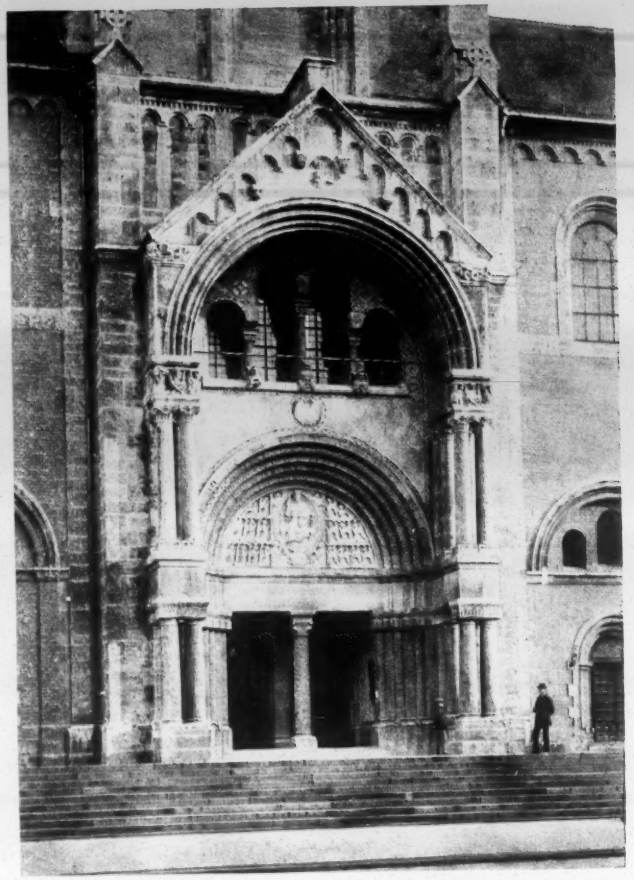
The sculptors have followed in the footsteps of the architects. Some work to this day in the spirit and manner of the Renaissance; others keep as closely as possible to Romanesque and Gothic models; others again have been swept along by the current of the Modern. The tendency of the moderns may be summed up, according to Kuhn, in these three phrases— realism, truth instead of beauty, artistic form.

ST. BONIFACE'S CHURCH, KARLSRUHE
A good example of German Romanesque. Stone trimmings, with plaster on brick-work.

INTERIOR OF THE SAME CHURCH
Showing beautiful furnishings and decorations.



Good Shepherd Convent, Munster



Main Entrance, St. Ann's Church, Munich

Both good examples of modern German Romanesque.

Civilized men have always believed that the proper object, the highest aim of art, is the production of the beautiful, and artists have always tried to realize in their works the Good, the True, and—the Beautiful. The "modern" artist is not of this opinion: he claims that art is not concerned with the production of the beautiful, but of the true; and by the true he means the true to nature, the realistic, not the true in the proper sense of the word, not the *truth*. Old-fashioned esthetics never separates truth from beauty, but demands that in art the true and the good become the beautiful. Esthetics is an abomination to our Moderns, who sneer at the poor misguided artist who still strives after the beautiful in his works and lacks the courage to sacrifice beauty to reality. They themselves have no scruple whatever about making the physically and morally ugly the subject of their representations. The *form* is all in the eyes of such artists; the *idea*, the *thought* is nothing. They do not want "the beautiful form with the beautiful soul", but merely the form. And they want the whole form. Not even a vestige of drapery is allowed to cover their representation of the human body. "*L'Art pour l'Art!*" is the cry which went up in Paris some thirty years ago and which found a mighty echo in the whole civilized world. "Art is its own law. Art and artists are free, free from every moral consideration, free from all religious reverence. Everything is permitted to art and the artist!"

The result is that countless so-called works of art are anything but art: they are satires on religion and good morals. They do not represent nude forms (the subject often calls for these), but undressed, disrobed forms, contrary to all good taste and moral sense, to all truth and probability. Not even the churches—I mean Protestant churches—are safe from the invasion of this flood of indecency, of this "emancipated" art.

The generation of Christian sculptors has, however, by no means died out. In Munich, Münster, Ravensburg, Cologne, excellent talent is to be found, but first-class or even second-class productions are not at all too numerous. The artists themselves are not alone to blame for this. A good piece of sculpture is the result of long, painstaking labor, and com-

mands a respectable price. The orders for such works should naturally come from the ecclesiastical authorities, from the secular and religious clergy. But the churches are for the most part poor and the old endowed monasteries have disappeared. Yet every church, no matter how small or poor, wants statuary, wants carved altar-pieces, holy water stoups, etc. To meet the demand so-called Christian Art Companies sprang up on all sides like mushrooms, offering cheap works of art for sale. No real artist condescends to work for such a concern; or, if he does, his originality, his enthusiasm, is soon stamped out by commercialism. This is one reason for the scarcity of good Catholic art. Another is the intolerable dictatorship only too often exercised by those who give orders. They dictate the "style," the cut of the features, the expression of the eyes, the length of the hair. It is impossible to say how many hopeful young artists have turned their backs on religious art altogether on account of unreasonable meddling of this kind. We shall see hereafter what is being done to encourage the men who, in the face of derision from the "Moderns", ingratitude and indifference from those of the fold, and, worst of all, heartless commercial competition, have ventured on the thorny road of religious art.

What has been said of sculpture applies also to painting. About the middle of last century the influence of the Munich and Düsseldorf Nazarenes began to decline. Men like Führich, Steinle, Schwind, Deger, Ittenbach—the last of the Nazarenes—could not indeed complain of lack of work, but they had no successors, and it was not till toward the end of the century that new life began to pulsate in religious painting, though the number of really talented artists in the religious field is by no means too great even now. The Kulturkampf, the materialistic Zeitgeist, and the rapid rise of commercialism are the chief factors that conspired to bring religious art to the verge of extinction.

"Inter arma silent Musae." After the Franco-German War the German Catholics were forced to bring all their strength, all their enthusiasm, and all their material resources to bear on the struggle for liberty of conscience and the rights of the Church. The Muse of Christian art, seeing herself forsaken, fled away. The Kulturkampf, however, was more

than a vehement outburst of the *furor Protestanticus* against Rome: it was at the same time the first great onslaught of modern science and philosophy on Christianity. Bismarck was unconsciously playing into the hands of the evolutionists, materialists, pessimists, and socialists.

The political, social, philosophical, and religious ideas and aspirations of a given epoch are invariably reflected in its art productions. The Nazarenes had gone to Rome for inspiration: the young painters of the 'seventies and 'eighties went to Paris, and so Zolaism and Renanism made their entry into German art together with Pleinairism, Impressionism, and Pointillism. If the new generation had let sacred subjects alone, it would not have added blasphemy to its immorality. But just here we see one of the most deplorable signs of the times: for the first time in the history of the world art was used to combat religion. The modern artists choose sacred, religious subjects, but divest them of their higher, supernatural consecration, of their superhuman, supernatural relations, and drag them down into the sphere of the merely natural, the purely human. The Apostles assembled around the Master at the Last Supper are made to look like hotel-porters put into hair-shirts for the occasion; Christ Himself is not the Christ of Revelation, of Christian tradition, but the Christ of Renan or Strauss, a Christ who has passed through the ordeal of modern scientific ostracism. A "modern" Annunciation reminds one for all the world of an illustration in a love-story; a Birth of Christ looks like a scene in an emigrant camp, and a Flight into Egypt like a gipsy idyll. Socialism has not only invaded our schools and parliaments, but possessed itself of our art too.

When the storm of the religious conflict began to abate, the German Catholics were confronted by new tasks of the greatest moment. The Catholic working classes had to be organized to stem the tide of Socialism; Catholic scientific societies had to be founded to parry the blows of an infidel and blasphemous science; vast sums of money had to be raised for the rapid recruiting of the depleted ranks of the clergy; the increase, by leaps and bounds, of the population called for the erection of hundreds of new churches, and German missionaries from all parts of the world were stretching out their

hands for assistance. No wonder that bitter complaints were repeatedly heard at the Catholic Congresses to the effect that next to nothing was being done to counteract the pernicious influence of immoral, anti-Christian productions of art spread broadcast over the land by the aid of the most modern means of reproduction; that churches were too hurriedly built to be really worthy of their builders and of the religion to which they were dedicated; that the works of Catholic artists were seldom, if at all, to be seen at the public art exhibitions; that there were no first-class Catholic art reviews to awaken and foster interest in Christian art and to bring the artists and the public in touch with each other; that Catholic homes were supplied wih prints and chromos—mostly importations—whose sweetishness was only surpassed by their want of character. In this case also, as in so many others, salvation was to come from the Catholic Congresses themselves.

From the very first the Catholics had given their attention to the question of Christian art at their annual meetings. Authorities on art such as August Reichensperger, P. Ildephons Lehner, and Professor Kreuser, had developed the principles of genuine Christian art and pointed to the supreme necessity of encouraging Christian artists. Creditable Christian art exhibits became features of the Katholikentage. Besides a number of diocesan art societies, a "Christian Art Society" for Germany, with an organ of its own, was founded at Cologne in 1852. But all these laudable efforts were doomed to bear but little practical fruit.

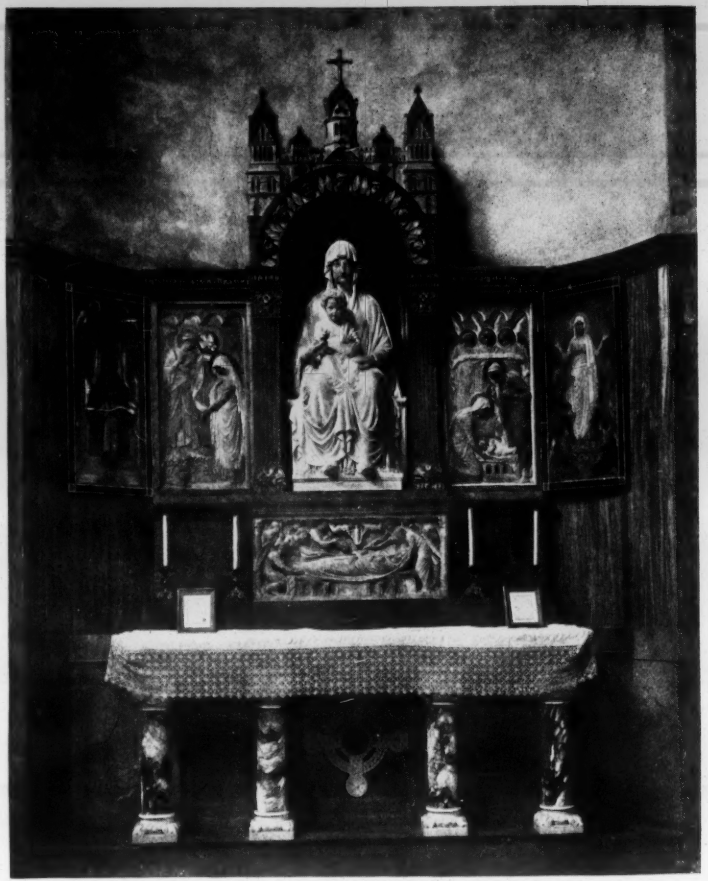
In 1892 the Congress of Mainz, on the motion of Prof. Schnürer, of Freiburg, recommended the founding of a German Society of Christian Art, and commissioned the Rev. F. Festing, the sculptor George Busch and the painter Gebhard Fugel to take the necessary steps to this end. These men went at their task with a will, and on 4 January, 1893, the Deutsche Gesellschaft für Christliche Kunst was organized, with Freiherr von Hertling as first President and Canon Staudhamer as first Secretary. The membership list, which included eleven bishops and archbishops, hundreds of priests and prominent laymen, and all the well-known Catholic artists of the day, was headed by His Royal Highness, the Prince-Regent Luitpold of Bavaria. Before the end of August the

SHRINE AND ALTAR OF ST. BARBARA
Church of the Sacred Heart, Graz.

ST. SCHOLASTICA'S BODY BEING BROUGHT TO ST. BENEDICT'S MONASTERY
A good example of the Beuron School of Decoration.

FRESCO IN VILLINGEN CATHEDRAL

Our Lady, Queen of Heaven, spreading her protecting mantle over the city.



LADY ALTAR IN ST. BENNO'S CHURCH, MUNICH

new society issued its first Kunstmappe (annual art-portfolio) and held its first convention during the session of the Catholic Congress at Würzburg. A few extracts from the Statutes approved by the convention will give a clear idea of the aims and organization of the Society:

The Deutsche Gesellschaft für christliche Kunst aims to be a rallying-point for all artists and patrons of art who are prepared to foster creative Christian art and to awaken intelligent interest in it among all classes of the people.

Any person can become a member of the Society[2] who identifies himself with its aims and pays the annual dues of 10 marks ($2.50). Payment of 250 marks in cash entitles to life-membership.

Whoever abuses his privilege of membership for commercial or advertising purposes can be excluded from the Society by the Board of Directors.

Every year a general meeting of the Society is held at which all the members are entitled to a vote, in addition to this the Board of Directors can call an extraordinary meeting at any time. The general meeting alone has the right to alter the Statutes of the Society.

The affairs of the Society are managed by a Board of Directors composed of eighteen members elected by the general assembly. One-third of the Board consists of artists, two-thirds of patrons, three of whom at least should be priests. . . . The members of the Board are elected for a term of three years; each year six members —four patrons and six artists—retire from the Board. . . . The two Presidents (only the second can be an artist) are elected for a term of three years by the Board of Directors from among their own members. The two secretaries and treasurers are elected in the same way.

The duties of the Board of Directors are: 1. to promote the aims of the Society by sedulously consulting its interests; 2. to carry on the current business of the Society; 3. to arrange art exhibitions; 4. to administer the property of the Society.

Each year the Society issues an art-portfolio (*Kunstmappe*) containing on an average 35 reproductions of original works by the members of the Society with a brief explanatory text. The Kunstmappe is sent gratis to the members.

A Jury of 8 members is annually elected, six by the artists (2 architects, 2 sculptors, 2 painters) and two by the other members of the Society.

[2] The Headquarters of the G. f. c. K. are located at Munich, Karlstrasse 6.

The Jury decides on the works to be admitted into the Jahresmappe and for exhibitions held under the auspices of the Society. Its decisions are final in all purely artistic questions touching the Society. If the President objects to the admission of a work of art into the Jahresmappe on other than artistic grounds, he can enter a provisional veto and refer the matter to the Board of Directors.

Artists in the sense of § § 1, 6 and 12 are such as have given proof of their ability by the production of original works of art. After presentation by one of its artist members, the Jury decides whether a candidate is to be admitted into the Society as an artist or not.

The property of the Society is used: 1. to meet current expenses; 2. to publish the art-portfolio; 3. to promote monumental works of Christian art; 4. for exhibitions.

Thanks to the whole-souled coöperation of prominent ecclesiastics and laymen, thanks especially to constant encouragement in high places, the Christian Art Society has succeeded in bringing together an unexpectedly large number of talented artists who are ready to place their best efforts in the service of Christian art. The results thus far achieved bear out the claim made at the last Catholic Congress, that a glorious revival of religious art is in progress. At the end of 1910 the Society counted 5950 members recruited mainly from Germany, Austria, and Switzerland,—the other countries of Europe and the Americas having but few representatives. Of the artists of the Society Kuhn says in his monumental *Allgemeine Kunstgeschichte*:[3] "The ablest of the religious painters [elsewhere he says the same of the architects and sculptors] are in every way the equals of the secular artists, but strange to say their names are seldom found in the popular art dictionaries." It is also strange that reproductions of religious paintings by German Protestant artists, such as Hofmann and Plockhorst, are met with in hundreds of our American Catholic educational institutions, but seldom, if ever, the far superior works of Catholic painters; such as Feuerstein, Schiestl, Kunz, Fugel, Seitz, Wante, or Schleibner.

In 1900 the Board of Directors of the Gesellschaft für christliche Kunst took a step which, though it led to serious misunderstandings, has resulted in much good to the cause of

[3] *Die Malerei*, II, p. 1351.

Christian art. On the motion of Prof. Busch it advised the founding of a "Christian Art Company, Ltd." (Gesellschaft für christliche Kunst, G. m. b. H.). This company, which is closely allied to, though quite distinct from the German Society of Christian Art, has for its object the bringing of works of Christian art before the buying public. All its stockholders are members of the Society, and the Society as such holds stock to the amount of 8000 marks. The net profits are not divided among the stockholders (these merely draw 4% interest on their investment), but are used exclusively for the promotion of Christian art.

In 1904 the Art Company began the publication of the illustrated monthly magazine, *Die christliche Kunst.* Toward its support the Art Society pays a yearly subvention of two marks for each of its members, who in return receive the magazine for the nominal yearly subscription price of M.4.80 ($1.20). During the seven years of its existence it has steadily improved and ranks to-day with the best art periodicals of the world. By the variety of the subjects treated (it covers the whole field of genuine art, both sacred and profane), the good repute of the contributors, and the number and beauty of its illustrations, it has won the praises even of the most critical and exacting of its readers.

Since 1908 the Art Company has been publishing an illustrated supplement to *Die christliche Kunst* under the title *Der Pionier.*[4] The "Pioneer", as its name implies, aims to prepare the way for Christian art, to remove obstacles, bridge over difficulties, give advice and encouragement; it appeals especially to the priest, the teacher and the student, treating as it does in a most lucid manner all the practical questions touching Christian art in the church, the school, and the home. It fully deserves all the patronage, and more than, it has thus far received.

Die christliche Kunst is not the official organ of the Deutsche Gesellschaft für christliche Kunst, though four-fifths of its members subscribe for it. The only official organ of the Society is the *Jahresmappe.* Every member of the society, however, has the right to enter protest with the Board of Direc-

[4] Price, 3M.—75 cents per year.

tors or at the annual convention, if he thinks that the review or the *Pionier* is not true to the principles and interests of the Society.

The *Jahresmappe,* for the contents of which the Society is responsible, is an admirable means of making known the works of Christian artists and of enabling the members to form their own opinion of the religious art-life of our day and of serving them as reliable guides in the selection of artists for any orders they may have to place. The high artistic character of the *Jahresmappe* has been repeatedly acknowledged both by the public press and the organs of the various non-Catholic art societies. Even a casual study of the eighteen portfolios thus far issued will elicit the confession that here is the story of German Christian art endeavor during the past twenty years. The fruits displayed are not all of equal beauty and delight, but for this very reason they present a truer picture of the searching and wrestling of individual talents for the same ideals.

By means of its annual raffles, which are arranged in such a way that each member of the Society, without any additional pecuniary obligation, must win at least once in five years, valuable productions of sacred art are introduced into the Christian home. Only original works of art and exceptionally good reproductions of famous works by old and new masters are raffled.

One of the most important duties of the Society is the arranging of Christian Art Exhibitions. In spite of many and great difficulties very satisfactory results have been achieved in this line. The first exhibition was held in Munich in the summer of 1895 at the same time as the Forty-Second Catholic Congress. Another could be arranged for the following year in Dortmund. In 1899 the Christian artists took part as a separate group in the Munich Artists' Exhibition, which attracted so much attention at the time. In 1905 they exhibited in Vienna and in 1907 at Aix-la-Chapelle. The Munich Exposition of 1908 had a special department for Christian Art, consisting of a church and a number of adjoining chapels for applied religious art. By far the greater number of the exhibitors in this department belonged to the Society of Christian Art and represented its ideas in a most creditable man-

Carved Tympanum Over Doorway, St. Paul's Church, Munich.

St. John Chrysostom

St. Athanasius

DECORATED APSE OF ST. ANN'S CHURCH, MUNICH
In real fresco, by Professor Rudolph Seitz. A good modern example of this difficult art.

ner. From 15 May to 30 September, 1909, an International Christian Art Exposition was held in Düsseldorf. Three halls had been placed at the disposal of the Society, which was represented by no less than sixty artists. A number of its non-Bavarian artists affiliated themselves with local groups of exhibitors. Twenty years ago the Düsseldorf Exposition would have been an impossibility.

Two new features have been recently introduced into the exhibition work of the Society: the Exhibitions for Students and the *Wanderausstellungen*, or Travelling-Exhibitions. The former are arranged in various parts of the country for the Christmas or summer holidays, and are left as far as possible to the management of the students themselves. The first exhibition of this kind was held in Kevelaer in September last under the auspices of Fritz Stummel's Lower Rhenish Art School. The Wanderausstellungen are an excellent means for educating the people up to an intelligent appreciation of true religious art. During the past two years such unpretentious and inexpensive exhibitions have made the rounds of Bavaria, everywhere enthusiastically welcomed by the clergy, the press and, above all, by the people themselves. If these exhibitions are supplemented by a popular lecture on art, illustrated if possible, they are always sure to be a success. Perhaps it will interest the tourist to know that the Society maintains, at its headquarters in Munich, a permanent Christian art exhibit which is well worth a visit. The writer has spent some pleasant and instructive hours there himself. The space available is, however, too limited, and steps are being taken to provide for better accommodations. The advisability of establishing a school of Christian art in connexion with an exposition hall was seriously discussed at the last annual convention.

The advertising of competitions for monumental works of art, though it has its drawbacks, is a most effective means of stimulating interest both among the artists and the public Since it took up this kind of work some ten years ago, the Society of Christian Art has conducted sixteen successful competitions, including plans for churches, monuments, stained-glass windows, altars, frescoes, and cover-designs for books and magazines. All competitions are advertised and the re-

sults published in *Die christliche Kunst* and the Yearly Report issued by the Society.

At the Fifteenth General Meeting of the Society of Christian Art, which was held in Munich, 4 July, 1912, a number of amendments to the original statutes were unanimously adopted. The most important ones may be summed up under the following heads: 1. membership; 2. organs of the society; 3. the formation of groups within the Society.

1. *Membership.* All persons professing the Christian religion can become ordinary members of the Society. Corporations, associations, foundations and institutions whose aims are not incompatible with those of the Society can be admitted into the Society as extraordinary members. Extraordinary members have the right to be represented at the General Meetings of the Society. University students can be admitted into the Society as participants. Participants are entitled to the annual art gift of the society: other rights they have none. Their yearly contribution is six marks.

2. *Organs of the Society.* To the already existing organs —the Board of Directors, the Jury, and the General Meeting of the Members—a fourth, an Honorary Board of Directors, has been added. It consists of the bishops who are members of the Society. The members of the Honorary Board have the right to assist at all the meetings of the Board of Directors, either in person or by their representatives. The decisions of the Board of Directors are null and void if the Honorary Board declares them to be opposed to Catholic principles. Writings and works of art intended for general distribution among the people must be submitted to the Honorary Board before they are published.

At least one-third of the members of the Board of Directors must be ecclesiastics.

3. *The formation of groups within the Society.* In larger districts local groups, or branches, of the Society of Christian Art can be organized. Each group must be composed of at least twenty members. No district can have more than one group.

The district groups must pursue the same ends as the Society of Christian Art. The decisions of the Board of Directors of the Society are binding on all the groups. The

statutes of the district groups must be approved by the Board of Directors of the Society. No district group can acquire the rights of a body corporate. Properly constituted district groups have the right to representation at the General Meetings of the Society. Each group is entitled to one vote for every twenty of its members not present at the General Meeting, but in no case to more than ten votes.

Such is a brief sketch of the work being done by the German Society of Christian Art. In other parts of the world similar societies are doing similar work, and, though their methods of doing it may be different, all are spurred on by the same noble enthusiasm for the ultimate triumph of Christian ideas and ideals over the idols of materialism on the modern battlefield of art.

Some months ago, from his bed of sickness, the aged Cardinal Capecelatro wrote to the organizers of an Italian Society of Christian Art: "My heart is sorely distressed when I contemplate the sad state into which Christian art has been allowed to fall. It has long been my ardent wish that a society for the promotion of modern Christian art should be founded, because I know how powerful the warm light of sacred art is to enlighten the mind and to inflame the heart with faith and love. O! if Christian art could but flourish again as it did of old in the ages of faith, how much good might not be done? And if we all strove to convince our Catholic people that the light of celestial beauty streaming forth from the master-works of Christian art ennobles and sanctifies our religious feelings, how great would be the gain for the salvation of souls! With mind and heart we should draw nearer to the Eternal Beauty."

GEORGE METLAKE.

Cologne, Germany.

THE SMALL HOST "EXTRA CORPORALE"—A BIT OF CASUISTRY.

The following list (including only commonly accessible authors) will enable the reader to control the references found in the present article. The tract referred to under an author's name is taken from his Moral Theology, unless explicit mention is made of another work. It will readily appear that the writer finds himself in full accord with the opinion represented by Father Columba in the present discussion.

St. Alphonsus,	(a) De Euchar., No. 217.
	(b) Homo Apostolicus, Examen Ordinandorum, No. 99.
Ballerini,	De Euchar., Nos. 59, 60, 61, 62.
Bouquillon,	Theol. Mor. Fund., Nos. 65-71. (Authority of St. Alphonsus.)
The Casuist,	Case LXVI, p. 279 (taken verbatim, without acknowledgment, from Dr. Koeberl in the *Theologisch-praktische Quartalschrift*, 1906, pp. 576-583).
Genicot,	De Euchar., No. 174, 4°.
Goepfert,	Das allerh. Sak., § 126, 2.
Gury,	De Euchar., No. 94, 1°.
Konings,	De Euchar., No. 1283.
Lambertini	(Benedict XIV), De Sacrificio Missae, III, 18, 4° and 6°.
Lehmkuhl,	Cath. Encyc., XIV, 601-611.
	De Euchar., No. 125.
	Casus (37), No. 128 etc.
Marc,	De Euchar., No. 1527, 1°.
Sabetti,	De Euchar., No. 682, 1°.
Slater,	The Holy Eucharist, C. XIX, 3.
Noldin,	De Euchar., Nos. 113, 114, 4.
Tanquerey,	De Euchar., No. 135.

I. THE CASE.

"IT wasn't consecrated at all. You should have taken it yourself after the purification."—"No, it was probably consecrated,—so you should have taken it just after the Precious Blood, before the ablutions."—"No, it was more probably not consecrated,—so you should have taken it after the first, and before the second, ablution."

Sympathize with me, dear fellow-sufferer. My server wished to communicate during my Mass. I placed a small host on the paten. On rising from the genuflection after

elevating the Sacred Host I caught sight of the small host lying outside the corporal, touching, or all but touching, the right edge of the purificator. It had evidently fallen there when I uncovered the chalice at the Offertory. What was to be done? Instinctively I placed the small host on the corporal at the foot of the chalice and went on with the Mass. A solution flashed upon me, as I thought, unbidden. "In the sacristy I had the intention to consecrate that host in this Mass. I haven't revoked that intention, and the host was consecratable. Therefore it is certainly consecrated, and I shall give it to the server." So I did. It is true, I felt some trepidation. I listened for objections, but none seemed to obscure that first clear impression. About the intention I had no doubt at all. The physical presence troubled me most. The host was three inches outside the corporal. But I could find no solid reason to doubt my logic, and hence I gave the server Communion as usual.

For the general edification I narrated the incident to my confrères at the general recreation of our community. Quite generally my solution was condemned. And when I inquired what then I should have done, I received the mutually contradictory answers that stand at the opening of this article. It was some consolation to find my adversaries divided among themselves. So I felt emboldened to say that I still held that I had acted correctly, and would not feel myself justified in doing otherwise if the accident should happen again.

"What's that? Father Columba, you're a heretic!"—"No, a schismatic!"—"Verging on Modernism!"—"All authors agree that you simply cannot treat the host under such circumstances as consecrated!"

"Why not?" said I. "No one has any doubt about the matter or the form. And I'm sure I had the intention, and did not revoke it. 'Atqui,' says the Ritual, 'his tribus existentibus veritas adest Sacramenti'."

"There! I thought so." The patriarch among the fathers was speaking. "That is the result of reading novels, and neglecting theology. Come, confess—you are simply standing in the shoes of Father Irwin, the flippant young priest in Chapter XXIII of Father Sheehan's *My New Curate*."

("Oh, ho!"—"Ah, ha!"—"So, so!")

"Call him flippant if you will: I have yet to meet an effective answer to his argument. Here is the book. I brought it along purposely. Will you allow me to read the passage?"

"Just a moment," said Father Prior. "Two of the younger fathers will please bring authorities from the library, that we may have wherewith to make straight the crooked ways in good Father Irwin's theological garden."

"Bring Sabetti! Gury! Ballerini! Noldin! Konings! Marc! Tanquerey!"—such are the cries that pursue the messengers.

II. A Theological Battle.[1]

"Now, Father Irwin," said the chairman, addressing a smart, keen-looking young priest who sat at the end of the table, "you have just come back to us from Australia; of course, everything is perfect there. What do you think—Are the particles in a ciborium, left by inadvertence outside the corporal during consecration, consecrated? Now, just reflect for a moment, for it is an important matter."

"Unquestionably they are," said the young priest confidently.

"They are not," replied the chairman. "The whole consensus of theologians is against you."

"For example?" said Father Irwin coolly.

"Wha-at?" said the chairman, taken quite aback.

"I doubt if all theologians are on your side," said Father Irwin. "Would you be pleased to name a few?"

"Certainly," said the chairman, with a pitying smile at this young man's presumption. "What do you think of Benedict XIV, Suarez, and St. Alphonsus?"

The young man didn't seem to be much crushed under the avalanche.

"They held that there should be reconsecration?"

"Certainly."

"Let me see. Do I understand you aright? The celebrant intends from the beginning to consecrate those particles?"

"Yes."

"The intention perseveres to the moment of consecration?"

"Yes."

[1] Cf. Ecclesiastical Review, 1899, Vol. 20, pp. 477 ff.

"And the *materia* being quite right, he intends to consecrate that objective, that just lies inadvertently outside the corporal?"

"Quite so."

"And you say that Benedict XIV, Suarez, and St. Alphonsus maintain the necessity of reconsecration?"

"Yes."

"Then I pity Benedict XIV, Suarez, and St. Alphonsus."

There was consternation. The bishop looked grave. The old man gaped in surprise and horror. The young men held down their heads and smiled.

"I consider that a highly improper remark, as applied to the very leading lights of theological science," said the chairman, with a frown. And when the chairman frowned it was not pleasant. The bishop's face, too, was growing tight and stern.

"Perhaps I should modify it," said the young priest airily. "Perhaps I should have rather said that modern theologians and right reason are dead against such an opinion."

"Quote one modern theologian that is opposed to the common and universal teaching of theologians on the matter!"

"Well, Ballerini, for example, and the Salmanticenses—"

"Pshaw! Ballerini. Ballerini is to upset everything, I suppose?"

"Ballerini has the Missal and common sense on his side."

"The Missal?"

"Yes. Read this—or shall I read it?—'Quidquid horum deficit, scilicet materia debita, forma cum intentione, et ordo sacerdotalis, non conficitur Sacramentum; et his existentibus, quibuscunque aliis deficientibus, veritas adest Sacramenti'."

"Quite so. The whole point turns on the words 'cum intentione'. The Church forbids, under pain of mortal sin, to consecrate outside the corporal. Now the priest cannot be presumed to have the intention of committing a *peccatum grave* just at the moment of consecration; and, therefore, he cannot be supposed to have the intention of consecrating."

"Pardon me if I say, sir," replied the young priest, "that that is the weakest and most fallacious argument I ever heard advanced. That reasoning supposes the totally inadmissible principle that there never is a valid consecration when, in-

advertently, the priest forgets some Rubric that is binding under pain of mortal sin. If, for example, the priest used fermented bread, if the corporal weren't blessed, in which case the chalice and paten would be outside the corporal, as well as the ciborium; if the chalice itself weren't consecrated, —there would be no sacrifice and no consecration. Besides, if you once commence interpreting intention in this manner, you should hold that if the ciborium were covered on the corporal, there would be no consecration—"

"That's only a venial sin," said the chairman.

"A priest, when celebrating," said Father Irwin, sweetly, "is no more supposed to commit a venial than a mortal sin. Besides—"

"I'm afraid our time is running short," said the bishop; "I'll remember your arguments, which are very ingenious, Father Irwin. But as the chairman says, the consensus is against you. Now, for the main Conference, *de textibus Sacrae Scripturae.*"

III. The Intention to consecrate Illicit Matter assumed by the Church.

"Father Irwin is right."—"No, the bishop is right."—"It's a different case from the one under discussion."—"Granted that Fr. Irwin's reasoning is evident, you cannot follow it *in praxi.*"—"St. Alphonsus is against it, and that settles the case."

This volley of comment was interrupted by Father Prior: "To avoid confusion let one at a time attack Father Columba, who has intrenched himself behind Father Irwin. Let Father Dunstan begin."

Fr. D.—"No priest can treat a host which during consecration lies outside the corporal as certainly consecrated, unless he has the intention to consecrate it, *even though it should, at the moment of consecration, lie outside the corporal.* But such an intention is a mortal sin. Therefore no conscientious priest can ever treat such a host as certainly consecrated."

C.—"O Shade of Socrates, be near me now! Fr. D., I understand you to affirm that the intention must reach the matter just as the matter will be at the moment of consecration. As, then, a host outside the corporal is illicit matter, it cannot be reached by a licit intention."

Fr. D.—"That's my position—better worded I must say, than I left myself."

C.—"Grammercy. Wine with which not even a drop of water has been mingled (by error of a weak-sighted priest, for instance) is illicit matter?"

D.—"Yes."

C.—"The intention to consecrate that illicit matter is likewise illicit?"

D.—"Y-yes. No!"

C.—"Why not?"

D.—"I see your trap. The rubric says that such wine is to be considered certainly consecrated. The rubric therefore presupposes that the priest had a valid intention. It is the duty of the priest to have a valid intention. It is monstrous to hold that the Church makes it a duty for the priest to have an illicit intention. Therefore though the matter is illicit, the intention is licit. The intention would be illicit only when accompanied by advertence to the fact that the matter is illicit."

C.—"So an intention to be valid does not need to be accompanied by the condition: provided that the matter at the moment of consecration will be licit."

D.—"It need not be, and should not be. Such a condition would render invalid the consecration of the wine without the water. Now the Church requires you to have a valid intention in such cases. You are not then allowed to make your intention dependent on a condition that will not be realized."

C.—"So the intention need not include that condition. Further, it *should not*. What do you say of the man who affirms that the intention *must* include that condition, and that the consecration in such a case is uncertain, *because* the priest cannot be presupposed to have included in his intention a condition that would make it illicit?"

D.—"Such a man does not think with the Church, on that point. Rather, the practice of the Church in the case of the unmixed wine, in those cases mentioned by Father Irwin (or rather Ballerini), shows that the priest is required by the Church to have, at least implicitly, just the contrary condition, viz, I intend to consecrate that chalice, *even if, inadvertently, I shall fail to put into it the drop of water demanded by the*

Church under pain of mortal sin. Without this condition, made at least implicitly, the wine without water could not be reached by the intention at all, and thus could not be consecrated at all."

C.—" So the Church requires me to have an intention to consecrate validly matter forbidden by her rubrics?"

D.—" Yes."

C.—"And the Church cannot require me to commit sin?"

D.—" God forbid!"

C.—" My intention then to consecrate the small host, though it will be outside the corporal, is not thereby a sin."

D.—" I am forced to say it is not. And that admission of course destroys the argument with which I began. The intention to consecrate a host outside the corporal cannot be more sinful than the intention to consecrate wine without water admixed. Nor can I plead that the Church requires the intention to cover illicit matter only when the essential matter of the sacrifice is in question. For a ciborium which contains no essential matter would be validly consecrated though the priest should find out that the hosts it contains, while valid, are yet illicit. So, Father Prior, I strike my flag. I know no reason for doubting the validity of this morning's consecration, or that would hinder Father Columba from acting again as he did this morning."—(" Oh, ho!"—" Festina lente!"—" You're too easy, Father Dunstan.")

IV. Must the Intention be made (or renewed) during Mass?

" Father Mark is anxious to continue the battle,"—thus Father Prior.

Fr. M.—" With Father Lehmkuhl I urge that secondary matter can never be held to be certainly consecrated when the priest has merely had the intention in the sacristy and has not renewed that intention during Mass itself. By his intention in the sacristy he wills, not to consecrate, but to add, during Mass itself, secondary matter to the essential matter."

C.—" So, if the sacristan during the Gospel puts on the corporal a ciborium which the priest before Mass had ordered him to prepare, such a ciborium is not certainly consecrated, if the priest, excited by his sermon, does not think of that

ciborium from the moment he gave the order till after the Elevation?"

M.—" On the contrary, it is most certainly consecrated."

C.—" But the priest has not renewed the intention."

M.—" Yes, he has. He cannot go on with Mass, turn the last fold of the corporal, etc. without adverting, if not reflexly at least directly, to the ciborium."

C.—" So, although the priest is not aware of attention in either case, the ciborium upon the corporal will certainly draw his attention sufficiently to be surely consecrated; while if it is just outside, it will never do so?"

M.—" So I hold."

C.—" Surely that is a very precarious position in dealing with the validity of a sacrament. To be sure of a valid consecration we must be certain, you say, that the intention was renewed during Mass. If now the ciborium stand outside the corporal there are many cases where, though the ciborium be ever so near the corporal, we cannot be certain the intention was renewed. How can it be so absolutely certain that a ciborium on the corporal must have drawn the priest's attention, while we can never be sure that the ciborium just outside the corporal has done so? Is it not probable that a ciborium on the corporal may sometimes not draw the priest's attention more than it would were it lying outside the corporal? If so, your principle that the secondary matter of the sacrifice cannot be held to be certainly consecrated unless the intention to consecrate it be made, or at least renewed, during Mass itself,—that principle is at least dubious, that means, unallowed in dealing with the Sacraments.

" But the position is not only dubious, it is clearly false. A priest can be reflexly sure he did not notice the ciborium at all until after consecration. In that case the only renewal of the intention conceivable is that included in the fact that he has been saying Mass in virtue of an intention made *before* Mass to consecrate that ciborium *during* Mass. And thus the intention had in the sacristy reaches forward to the consecration of the secondary matter itself, and not merely to the addition during Mass of matter to be consecrated. If the virtual intention made in the sacristy does not guarantee the consecration of secondary matter during Mass, the ciborium

ought to be reconsecrated, at least conditionally, whether it stand on the corporal or off. If it does guarantee the ciborium on the corporal, it guarantees equally the ciborium outside the corporal—*unless* you make the intention never to consecrate outside the corporal, and that intention you are not allowed to make."

V. MAY THE PRIEST POSITIVELY EXCLUDE VALIDITY?

Father Bruno.—" Not allowed? I've made that intention once for all, and I renew it often. In this fierce controversy it is the only safe passage between Scylla and Charybdis. That intention made, I know that the ciborium outside is certainly not consecrated."

C.—" Even when, just before consecration, you had uncovered the ciborium and drawn it nearer, but still failed to get it on the corporal, or perhaps pushed its base under the corporal?"

B.—" Even then it would not be consecrated."

C.—" I am glad you are consequent. I know a priest who had your practice and still said he would consider the consecration in the above case valid. But see. There is a consensus *theologorum modernorum* that such a consecration is valid. I think I may safely defy you to bring me a single recent author to the contrary. Now that consensus presupposes that it is the practice of the Church to treat such a consecration as valid. Where does the Church authorize you to depart from this practice? Certainly her general principle is against you. In doubtful cases she never makes the validity depend on the observance of the rubrics; she simply asks, were the elements essential to validity present? She presupposes that her rubrics are not essential to validity. How dare you destroy that presupposition? You would not dare to do it in Baptism,—' provided e. g. this water is really baptismal water '. A conscientious bishop would not dare to ordain under this condition—' provided those to be ordained are not irregular '. To avoid venial sin you would not say —' provided the ciborium shall be uncovered at the moment of consecration,' etc. Why, then, do you make an exception with the ciborium outside the corporal?"

B.—"Just because so many theologians hold that the intention in the sacristy would be illicit, and the consecration therefore doubtful."

C.—"But please be consequent. The consecration, they say, would be doubtful. It is not sure the intention was there: it is not sure the intention was not there. Thus you contradict the theologians whom you have invoked. With your practice the consecration can never be doubtful. You are *sure* the intention was not there."

B.—"But surely it is a torture not to be able, in a frequently returning case, to make an intention that will be either certainly valid or certainly invalid."

C.—"I agree with you. Therefore I make the intention in this case that I do everywhere else in the sacraments: It shall be valid *even though, inadvertently, I shall violate the Rubrics by leaving the ciborium outside the corporal.*"

VI. THE INTENTION SHOULD BE ABSOLUTE.

B.—"There *you* fall from Scylla into Charybdis. The theologians say it is doubtful. You contradict them as I did, by making it sure."

C.—"Will you kindly mention just one modern theologian who sticks to the principle that consecration outside the corporal is always doubtful?"

B.—"One! Here's Sabetti and Marc, and Lehmkuhl, and Konings and Slater, and the Casuist, and—"

C.—"One word, please, before I disappear beneath your avalanche. Is there one amongst these mighty names who says that the consecration is doubtful when the priest adverted to the ciborium just before consecration and renewed his intention to consecrate, but failed to notice that it stood outside the corporal?"

B.—"N-no. Not all of them treat the case expressly. But all who do, agree that the ciborium is consecrated beyond doubt."

C.—"And yet it stands outside the corporal! So all who admit validity in this case do not stick to the principle that consecration outside the corporal is always doubtful. And a principle that fails even once is no principle at all. Now listen. In this case the priest's intention, made just before

consecration, included implicitly the condition: *even though the ciborium is lying, inadvertently, outside the ciborium.* That condition, therefore, is not sinful, just before consecration. Is it, then, sinful three minutes before? Or seven? Or ten? Or fifteen? Or before Mass altogether? Further, why, in any case, would the absolute intention to consecrate be sinful when made in the sacristy? Because the ciborium, which is the object of that intention, will as a matter of fact be lying outside the corporal at the moment of consecration. Not so? Well, in the name of goodness, isn't the ciborium, as a matter of fact, outside the corporal when the priest makes the intention during Mass just before the consecration? So if you say that the intention just before consecration is subjectively lawful, because the priest does not notice that the ciborium is objectively forbidden and is disposed to put it on the corporal if he did notice it, then I can assure you that every conscientious priest who makes in the sacristy an intention to consecrate a ciborium which will be objectively unlawful during consecration is likewise disposed to put it on the corporal if he were to notice it, and that he will not do so in fact only because he will not notice that it is objectively forbidden. And thus I still maintain that my intention, made in the sacristy and not revoked, was lawful, and that therefore there can be no reasonable doubt about this morning's consecration."

VII. Does St. Alphonsus leave the Consecration doubtful in praxi?

Father Bruno.—"But granting that the validity of the consecration is certain, speculatively, it still remains true that, practically, it is uncertain. In dealing with the sacraments every real reason to doubt validity must be excluded. Now St. Alphonsus holds it more probable that the ciborium outside the corporal is not consecrated. And this express opinion of St. Alphonsus to the contrary is a real reason to doubt, *in praxi,* the validity of your consecration."

C.—"You do not act on that last statement yourself."

B.—"How so, please?"

C.—"Recall the case discussed above. At some time during Mass, perhaps even just before consecration, you catch

sight of the ciborium, and, not noticing that it is outside the corporal, renew your intention made in the sacristy to consecrate it. Presupposed that you have not laid down for yourself the absolute rule on no condition to consecrate outside the corporal, have you any real reason to doubt the validity?"

B.—"None. Father Marc, whose title-page restricts him to the teachings of St. Alphonsus, says it is surely consecrated. Ballerini, notably opposed on many points to St. Alphonsus, says the same. Lehmkuhl is agreed, Slater also. Elbel, contemporary of St. Alphonsus, and referred to approvingly by Marc, is another. Noldin and Tanquerey consent. I believe there is no theologian of approved standing who thinks there is real reason to doubt."

C.—"Yes, there is at least one—St. Alphonsus."

B.—"Impossible! St. Alphonsus doubts the validity only when the intention made in the sacristy was not renewed during Mass."

C.—"That impression you would be warranted in gathering from some of our modern theologians. They refer to St. Alphonsus when they condemn this last case (the sacristy intention unrenewed), and keep silent about him when they defend the former (the intention renewed during Mass). Yet, in fact, what St. Alphonsus expressly doubts is the validity even when the priest has the intention during Mass. The ciborium to be consecrated is placed on the corporal by a cleric. You notice it and intend to consecrate. Though you do not again advert to it, the consecration is certain. But suppose it is placed outside the corporal. You notice it and intend to consecrate. You have not noticed that it is outside, and do not notice that circumstance till after consecration. The consecration is doubtful. That is clearly the situation supposed by St. Alphonsus in the famous No. 217. If you have any doubt, go to *Homo Apostolicus*. There he says generally: 'If however the ciborium at the time of consecration has remained outside the altar (i. e. corporal), there is doubt whether consecration has taken place'."

So my contention stands. St. Alphonsus condemns your renewed-before-consecration case. He is consequent. His principle is not justifiable; but he sticks to it. He does not

tell me that my sacristy intention would be illicit *because* its object, fifteen minutes from now, will be illicit, while fourteen and one-half minutes from now, my intention will be licit *in spite of* the fact that its object, one-half minute later, will be illicit. He does not allow me at the consecration an intention that is mortally sinful and forbid me the same intention in the sacristy. St. Alphonsus, of course, implies that he is against my practice. Further, he refers to Pope Benedict XIV, who treats expressly only the unrenewed sacristy intention. But the point is this. If the express opinion of St. Alphonsus does not hinder you and your supporters from treating the renewed-during-Mass-intention as valid, how is his, not express but merely implied, opinion about the sacristy intention to be a real reason for always doubting its validity? For myself I can find no standing ground between Ballerini and Noldin on the one hand and St. Alphonsus on the other. The position of St. Alphonsus leads to consequences that are inadmissible. So I put myself under the wings of the Sacred Penitentiary, which while replying (5 July, 1831) that a professor of theology may safely follow and teach the opinions laid down by St. Alphonsus in his Moral Theology, nevertheless goes on to say that this permission is not to be construed into a reason for censuring those who follow opinions upheld by other reliable (*probatis*) authors. This approval of St. Alphonsus on the part of the Sacred Penitentiary cannot be taken as guarantee that his teachings are unquestionably correct. The Church cannot guarantee an author's work to be unquestionably correct and simultaneously forbid me to construe such guarantee into a reason for condemning those who contradict the author in question. And if, notwithstanding this warning, I were to put that construction on her approval of St. Alphonsus, what will I do when I find myself in consequence at war with the opinions on the efficacy of grace laid down by St. Thomas? The approval given by the Church to the entire theological teaching of St. Thomas, moral as well as dogmatic, is just as emphatic as that bestowed on the moral doctrines of St. Alphonsus. When I consider, finally, that two of the keenest moral theologians in modern times, Ballerini and Palmieri, maintained in Rome itself that St. Alphonsus's argument on

this point is a sophism; when I reflect that Noldin, also used as text-book in Rome, at least on the Aventine, is likewise point-blank opposed to St. Alphonsus; when I find Marc, Lehmkuhl, and Slater upholding the renewed-during-Mass case which the Saint expressly condemns as doubtful; when I think of hundreds of priests who depend on these great names for guidance; when I see the Church keep silence in the face of all this,—it seems to me impossible to maintain that she agrees with you when you say that the authority of St. Alphonsus renders unsafe *in praxi* any opinion that he considers doubtful.

Do not fear, however, that I am going to the opposite extreme of condemning the Saint's advice as unsafe *in praxi*. A confessor who reads St. Alphonsus to learn his opinions only, not to weigh his reasons; who follows the Saint's decisions unswervingly, is but doing what is permissible.[2] And just the thorny question now torturing us has been for me at times a temptation to make personal use of this privilege. I can well conceive circumstances where I would recommend its adoption by others. But if adopted it must be abided by consistently, even if it forces you to deprive an entire congregation of its Easter Communion; as in the case of Fr. Matthew, who in saying Mass on Trinity Sunday for a Texas congregation which he visited once a year, put the ciborium on the altar before Mass only to find it outside the corporal after consecration. As, then, that privilege would lead me, in my present state of mind, to condemn cases where validity could be rendered doubtful only by an express and special decision of the Church herself, I feel sure the Saint himself, if placed in this condition, would desert his own authority. I am confirmed in this feeling when I find him recommending (in a Note to the Reader) his Moral Theology on the ground that, in choosing opinions he had been immensely careful (*ingens cura*) to make reason supersede authority. Do we honor the Saint by reversing his practice? Is not imitation the highest form of reverence?

Let me conclude. Only if the intention made in the sacristy to consecrate absolutely were sinful, or if it were necessary to renew the intention during Mass, or if the authority of St.

[2] Sacred Penitentiary, 5 July, 1831.

Alphonsus rendered the validity doubtful in practice, only then would there be real reason for doubting this morning's consecration, or for adopting a different method of procedure in future. But I think it is clear, first, that the Church has given no such absolute authority to St. Alphonsus; secondly, that very few theologians follow the Saint unswervingly; thirdly, that the insistence upon renewal begs the question, since the final condition of renewal or non-renewal is the physical presence, respectively non-presence, of the ciborium upon the corporal; fourthly, that the virtual intention made in the sacristy cannot be more sinful than the actual intention just before consecration, i. e. is valid and licit because the host lies outside the corporal only by inadvertence. As long then as this conviction stands firm beneath the searching shafts of its rival, so long shall stand my resolution to render again under similar circumstances the same decision I rendered this morning.

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SERMONS—TASTE AND TOLERANCE.

IS not the simple truth this—that there may profitably be as many different sorts of sermons as there are different sorts of people? And is not the frank recognition of this very simple truth a legitimate encouragement to different sorts of preachers? Some who are bound to preach are thoroughly aware that they are not what is called good preachers; for the sake of those who are their listeners they wish they were; and for their own sake too, since it is human nature to desire that any work we have to do should not be of an inferior quality. Nevertheless it does not follow that the defect of preaching power they admit in themselves, and regret, even when others would agree with their self-criticism, is in actual reality so serious a drawback as it would superficially appear. A priest may be, as he humbly conceives, a "bad preacher", and it is likely enough that there will be critics to remark it: but there is more in a man than anything he says, and that superiority of the man himself to his words is not lost in the pulpit. Indeed, it is often to the *man* we listen rather than

to any special things he may enunciate in speech. His congregation knows him for a good man, and it matters more to them than his phrases or epithets. The phrases may lack much; they may be somewhat flat, somewhat outworn; they may be very inadequate to the nobility of his theme, poorly inexpressive of sublime ideas, miserably weak for the weight of the message intended: his use of epithets may be even tedious; he chooses them awkwardly, and they may be, and often are, calculated rather to dull the force of what he means than to sharpen and illustrate it. But none of this matters so much as he, meekly aware of it all, though helpless to better it, imagines: because the force is in himself that he, and others too, miss in his words.

He may dutifully spend all the hours available in preparation, and the result almost disheartens him: but the real preparation has been in his life, and the result does not depend on his present, conscious effort.

Of course a congregation likes "good sermons": enjoys them, and perhaps may remember them better than "bad sermons"; it may grumble at the "bad" sermons: nevertheless it profits by them, by reason of the man himself. For the only really bad sermons would be such as were insincere. A platitude in the pulpit is not a stale saying, but a saying which is only words and has no conviction at the back of it.

Say a sermon was "stupid". It does not follow it is bad. It may be thoroughly earnest, but the thoughts are, perhaps, dull and pedestrian. A congregation is, as our old grammars would say, a noun of multitude, and in a multitude there are many people: some are neither dull, nor stupid, their thoughts are not precisely pedestrian: well, they are bored. They are disposed to think the sermon beneath them. Let them practise patience and humility. But in the congregation are some dull folk too, honest creatures, and the honest stupid sermon suits them. It is their turn to be satisfied. The finer discourses, though just as honest and sincere, are over their heads, and they would be bored too if they dared.

A sermon which is insincere expresses nothing, however big the words: it is the only bad sort, and is worst of all for the preacher.

The fact, not a recondite one, of there being so many different kinds of people in even an average congregation of no uncommon size, makes part of the preacher's difficulty. He would wish to be of use to all, but he cannot even know what all need, even if, knowing, he were able to give each what was specially useful to each. But some difficulties are so great that they answer themselves: God asks none of us to do impossibilities, and He asks no one to do two things at once. It is we ourselves, who try, if we be over-solicitous, and unconsciously fussed by expecting too much of ourselves. It is very right we should do our best, and not let ourselves off with less: but our best is not always equally good, and if somebody else's worst is better than our best it is not his fault, and need not be our misfortune. It is a lucky stone that kills two birds at one throw; we need not worry ourselves if in one sermon we cannot take direct aim at two or three hundred birds at once. After all, the plain truth, if we stick to it, hits everybody, and if it hits many who have been hit before, it is all right: the truest truths are not the newest.

Though nine-tenths of a congregation should go away and think we had made no great figure, they do not know all about it. God does, and He does not specially care for majorities. Even if only one person has got any good of us, and we cannot know of even that one, God is not necessarily dissatisfied. We do not read of flocks of converts after the Sermon on the Mount, and it *was* the Sermon on the Mount, and God preached it. After the Crucifixion itself, after the Resurrection, the number of those He had converted, in three and thirty years, appears to have been about a hundred and twenty. What do we expect?

To return to the variousness of hearers: surely it leaves us ground for hoping that all sorts of sermons may appeal to some.

It may well be that a greater number will prefer the style that is called popular. It may well be admitted, too, that there is more than mere preference: that the "popular" sermon not only pleases, but profits them best. They cannot attend without interest, and only this sort awakes their interest. Their emotions want stirring: without emotion they are dead, and nothing arouses their emotion but the downright

"popular" sermon. It would be affectation to ignore that emotion is a large part of us, and it is utterly unfair to pretend that there is anything inferior in appeal to emotion in preaching. No other road is open to the interior of immense numbers of people: why should we leave the devil the key of the gate? If we occupy the path there is the less room for the three concupiscences to lodge in it.

Let us be plain-spoken: there are huge numbers who can hardly be awaked from spiritual somnolence and lethargy except by a method of preaching that is, not to put too fine a point upon it, ranting. Then let those who can rant. It is not the highest style of preaching? Never mind, if it catches lower-class souls. A silken net never caught a whale — his blubber weighs too much. To tell the truth it is not a net that does catch him, but harpoons, and there is blood about while the harpooning is going forward.

St. Paul, we may be reminded, never ranted. For my part I do not know, for I never heard. But of one thing we may feel quite sure, he would have used any sort of sermon that his unfailing spiritual instinct showed him was called for by the quality of his audience. If there be listeners who in spiritual matters are semi-deaf, and you can shout, then shout. If others can hear only partly with their ears, and have to listen with their eyes as well; then jump about. Only shout the truth: no yelling will make two and two more than four: and do not lash yourself into an excitement that you do not feel; if a genuine fervor jumps you, never mind how high; but, for shame's sake, do not try and skip yourself above yourself or your sincere emotion. Even that might bring you popularity, but there is One among your audience who will not away with it. Anything else He will suffer; slips of grammar, faults of "taste", indifferent arguments, two-legged syllogisms, lapses of memory, historical blunders, controversial insecurity, *argumenta ad homines etiam imbecilles,* but not that: nor *stage* violence; the stage-hero, denouncing the stage-villain does not, for all his rage, think a penny the worse of him: they are the best of friends and will sup together presently. Though he foam with rage at the mouth, no one supposes him to be in the least angry; no one wants him to be. His voice may crack with the fury of his tirade against the

monster opposite, but it would not scandalize us to hear of his borrowing ten shillings from the monster before they part for the night. On the stage neither hero nor villain speaks his *own* feelings, for himself, but the feelings of his part: the villain may be the hero in to-morrow's play: and no one will think he has morally degenerated: the villain takes the character of persecuted merit and he is not pretending to be a jot better than he was yesterday. He is deceiving nobody, and trying to deceive nobody. Stage acting is not pretence. But I should be pretending were I in the pulpit to assume a fire that had not set me alight, in hopes that it might enkindle me. The actor is guilty of no insincerity: he is only trying to express another man's sentiment with all the force he can summon: I should be guilty of the worst sort of insincerity trying to deceive myself first that others might be deceived the more defencelessly. *Non sic ad astra.*

This is not saying that a preacher is not to be warmed by his theme: the more it heats him the more likelihood that others will be set on fire. By all means let his theme warm him: only let it be that: let the theme do it, not himself. It can only be from sincere enthusiasm that a man is genuinely carried away. But there may be a pulpit excitement which is not the irresistible effect of genuine enthusiasm. It may be "effective", but it effects nothing for God. Not by making folk stare can we force the Spirit of God to come down into them. I dare say there were many on Carmel who thought it a fine thing when Baal's priests cried out and cut themselves with knives after their manner, but it brought no fire down from heaven.

It is supercilious and pharisaic to decry preaching because it is emotional. Is it pretended that our emotions were all given us by Satan? He certainly aims at getting hold of them: why should not we pre-occupy them for God? Only let the emotion be honest, and genuine; nothing *real* is useless. It is not to the point to urge that emotion is transient. Life itself is transient. Any emotion we feel may be our last; it must be better that it should be an emotion on God's side. The chances are, as we say in common speech, it will *not* be our last. Admit it dies down: still it has grooved a mark on our soul, and a good one. Say it is a fire gone out: it may

well leave a smouldering spark capable of re-kindling: when a fire is gone out, all is not instantly cold. Put it at its worst. the flame is extinguished, the heat is chilled: still there *was* fire and good fire. It is better to have been hot on God's side for a time than to have been cold throughout. A thing which is not the very best must be far better than the worst of all: and the worst thing of all is complacent, unmoved spiritual lethargy: it is the beginning of a habit and tends to be a fixed one: once fixed, not sermons but miracles are needed to break up that ever-thickening ice.

If I labor this it is lest any reader should think me *against* preaching of the popular, vehement kind: there are many who need it: let us confess it again, many who need downright "ranting", in which there may be more sentiment than thought, for many have much less capacity for thinking than they have for feeling: and no preaching can confer a capacity that is wanting: a preacher, indeed, may be capable of *educating* dormant capacity, but hardly in one sermon, and he may have only the opportunity of one: he does what he can with the material on which he has to work that once.

An audience may be thoroughly unintellectual and not in the least vulgar. But it may even be vulgar. Yet vulgar men and women have souls, and they are not a bit more easy to save on that account. They also need preaching, and if any will sink himself to them it is a great work. It may be to the preacher a great mortification too: one from which something within him shrinks as something in a saint shrank when ~~he~~ put his lips to a sore. Not all of us could do what St. Catherine did at Siena, what St. Ignatius did: we are not saints. But if a man will do even that for Christ, it *must* bear fruit: it was only when Catherine drank her awful cup that the nearly lost soul of Andrea was won. And our Lord made the ghastly drink sweet.

If a preacher should bend his head to catch souls even through the vulgarity of their ears, let us be content to confess that we could not do it ourselves, and stand aside for him. God knows: and He does not ask us to do what we cannot do. When we know He asks us to do something, then we know that we can do it, though we have thought it a moral impossibility, or a physical: it is a physical impossibility for a man

with a withered hand to stretch it out; but He bade the man stretch it out and he did, else would he have carried it withered to the grave.

What we cannot do ourselves let us not refuse leave to others to do, in preaching also. There is room for all sorts.

But just as in a congregation there may be some whom, humanly speaking, a preacher can reach only by rhetoric, fine rhetoric; or by a rhetoric less fine, if more fiery; or by vehemence; or even by a rough wit, and banter (as one may often hear in a Catholic country); so there are others to whom even fine rhetoric in a pulpit is almost repugnant; to whom a rhetoric that fails of being fine, and is only fierce, is utterly repugnant; to whom any extreme vehemence is repellent and physically disagreeable, and well-nigh intolerable; whom the heat of some preachers does not warm but chill, with a quite involuntary sense of shrinking, almost of aversion, almost of protest. They are as unaffected in disliking violent action, noisy declamation, passionate appeal to emotion, as those who like it are sincere in admiration. It does not carry them off their legs, but stiffens their backs. It does not engage their sympathy, but arouses a perfectly genuine remonstrance, and goes far to awaken an antipathy that they can no more help than they can help preferring argument to assertion, and proof to argument. It is no more conceited in them to have one sort of taste than it is beggarly and mean in others to have a different taste, or no taste at all. In the one case the popular preacher appeals to a natural quality of mind; in the other the natural quality of mind is all against such an appeal as his. They are not to condemn *him;* but neither are they bound in sincerity to condemn themselves. If they should belittle him, and deny *him* sincerity, they misbehave: but it is not misbehavior in them not to like what the tone of their mind dislikes. If they are wishing it was a different sort of preacher's turn to hold the pulpit, they are only yielding to the same spontaneous feeling as the man in the next pew who is rejoicing that he came to-night instead of to-morrow — to-morrow when the vault will resound with no loud echoes, and a very quiet voice will lay down, in measured cadence, positions from which there is no logical escape: when unfaith will be beaten with a cold rod of iron, and unbelief be

made to show itself as not only cruel and unhappy but silly too: when humanistic excuses for lax morals will be forced to appear no better than vapid sentimentality, scrambling on one knock-kneed leg. The man who loves the popular preacher, and is only *capable* of him, is hardly to be accused of resisting the Holy Ghost because he merely suffers from distraction while those calm, though really irresistible, things are being said. It is not malice, but incapacity, that makes him think the theologian dull. If he finds the preacher's huge nose queer, he does not mean to be flippant: he is only what he is, and he cannot help it. But neither is the other man resisting the Holy Ghost because he cannot, for the life of him, understand why rivers of sweat should accompany allusion to the river of life and grace. He does not *want* to be bored: he is not assuring himself that it is superior to remain quite cool while the preacher is so frightfully hot. Nevertheless his mind wanders: the preacher sets it off: the preacher starts down an alley and the listener goes down to the end of it, while the preacher has dashed eagerly off into another. The preacher gives a smack at one objection to faith, but by no means knocks it down; another has leapt into his mind and he *must* punch at it; the listener lingers to consider how the first ought to have been flattened; before he had made up his mind, he sees the preacher sparring with indomitable pluck at a third objection, with glorious pluck, but with lamentable want of science. Such agility makes the hearer blink, but it is quite as fatiguing to try and follow as it is dazzling. "Come along," cries the preacher, with amazing spirit. "Any amount of you. The more the merrier. I've a black eye in my fist for each of you." The courage, the activity, the readiness to duck, and hit, and lunge out in another direction, are all marvellous: but a black eye blinds no one permanently: science will give it against the hitter for all his popularity: and this unfortunate spectator is on the side of science, he cares more for victory than for a fine show.

Well, well! What metaphors have we been slipping into! Misfortune brings us strange bedfellows, says the proverb, and metaphor leads us into odd company. I apologize, and resume.

Talking of metaphor; there may be hundreds of profiting listeners to a rough-and-ready preacher who have no objection in life to a mixed metaphor. But it tries the other sort of listener. He has nothing to urge against the metaphor of shipwreck: like the young lady in *Pride and Prejudice* who said, "The idea of the olive-branch perhaps is not wholly new", he confesses to himself that the shipwreck simile is rather venerable than original; but it is none the less true for being time-worn. He listens with respect; but when the preacher, hastily remembering what is the symbol of Hope, adjures his hearers to cling to the sheet anchor of Hope, when all is storm and darkness, and all seem sinking, *he* cannot help considering the buoyancy of anchors. He recognizes that the tangled mazes of a forest brake, with thorny undergrowth, and light obscured overhead, not inaptly illustrate muddled doubt; and faith is doubt's contrary and cure; but is "faith's golden key" suggested? Are keys, even of gold, of much service to lost and benighted wayfarers?

There are, we have said, many in a given audience who can be reached by the way of feeling, and very little by appeal to thought: the avenue to their spiritual sense is the heart, and not the head. Why should we not own it, and act upon it?

But it is mainly by way of the head others are taken. Must we not acknowledge that also? No one wants to compare them or weigh their values. But facts are facts: and one of these facts is as real and legitimate as the other. Some sermons are little theological treatises, and some hearers find them heavy of digestion: not every one can assimilate the solidest food. But to some they are the most welcome kind of sermon, and not to priests only. They would as lief have their bread without sweetening or plums in it.

I heard a couple of country folk discuss a sermon once.

"'Twere fine!" declared one. "As full of flav'rin' and fruit as a Simnel cake."

"Eh, but I've no stomach for cake," confessed the other. "I like them bready." Much more accomplished judges like them bready too.

It is objected to some preachers that they can only preach essays, and yet some people like essays, and can remember what is in them better than a more "appealing" sermon. I

cannot help suspecting that some of the finest sermons we have are liable to this reproach: St. Gregory's, for example; though Cardinal Newman's are more undeniable instances. They are better printed than spoken, it may be urged. We, who only read them, and could not have heard them, cannot disprove the assertion. But it is certain that they were heard eagerly, that they drew willing throngs, and were powerfully effective: they could not have been condemned as ineffective though they had not survived their original utterance and come to be printed. Nor it is fair to urge that they were essays by essayists of extraordinary power, and therefore cannot be instanced to make a rule, as preachers of extraordinary power can never be of ordinary occurrence. Preachers of exceptional force in the other class, the class most unlike essay preachers, are of exceptional occurrence too. We do not daily fall in with the best of any sort.

What is pleaded here is that there should be no attempt to form a rule at all. That we should recognize the enormous variety of hearers, the huge divergence of taste: and frankly confess that every kind of preaching is legitimate because every kind will find some to whom it appeals — even essay preachers.

The answer is not that a preacher must try so to modify himself as to appeal to all: he never can. He can only be himself, and the effort to be several people will not give him three heads: it was only Cerberus who, as Mrs. Malaprop said, was "three gentlemen at once".

Every preacher may not exactly suit every congregation: but it does not follow that it is the preacher's fault, any more than it is the fault of the congregation: it is nobody's fault. But I suspect that every *genuine* preacher, and we have concern with no other, suits some part of his congregation—even the essay preacher. If the part of the congregation that does not like essays is the larger part, it is certainly their misfortune; but, majorities do so well for themselves in most ways, that, if the minority has the best of it in this instance, no frightful injustice is done. Even majorities may learn patience and be none the worse for it. If they also learned humility it would be a valuable illustration of the truth that the age of miracles is not past.

In England the finest preacher we have reads his sermons from a manuscript, and I dare say many would say they were homilies or essays. It is possible that many preachers are preferred to him by many hearers. No one wants to compel these many to hear him instead of those they prefer. But those who prefer to hear him never forget what they have heard: may they also not have their taste? It is certainly a strong measure to read a sermon from writing: it is not suggested that every preacher, or many preachers, should do it. But it might be suggested that if some preachers were to commit their sermons to writing they would never be preached—and that would be a pity, for they are excellent in their sort: only there are other sorts.

A certain Scotch minister, departing from this life, bequeathed his sermons, the sermons of forty years, to his parish. After the funeral it was debated in full *sederunt* what should be done with them. Some Elders proposed printing, others concurred, but advised selection. Finally one Elder arose and pawkily suggested that the Kirk Session should "reeverently burn them". I know one preacher, at all events, who if he should be forced to write his sermons (and read them afterward) would undoubtedly burn them—but I am not sure about "reeverently".

It is urged against the essay preachers that they are thinking of how the sermons would print. The force of the insinuation, and a real force too where the insinuation is justified, is that they are thinking not of their congregation but of the public. "Every woman writer," said Heine, "writes with one eye on herself, and one eye on some man, except Countess Hahn-Hahn, who has only one eye." If an essay preacher composes his sermons with one eye on the public and one eye on himself, he degrades the office of preaching: but he may, as well as the "popular" preacher, have both eyes on God. And truth, logic, and dogma will always "print".

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CARDINAL NEWMAN AS HYMN-WRITER AND HYMN-COMPOSER.

IT was the present writer's good fortune to spend a very pleasant afternoon with Cardinal Newman in 1880, and to have had the privilege of playing over some sacred music for the great Oratorian. In the course of a delightful conversation I became acquainted with the hitherto unsuspected gift of the author of *The Dream of Gerontius* as a highly skilled musician. And yet, with the exception of an interesting article by the Rev. Edward Bellasis in *The Month* (September, 1891), very little attention has been paid to the powers of Newman both as a hymn-writer and a hymn-composer. It is universally admitted that the author of "Lead Kindly Light" deserves a niche among the brilliant hymn-writers of the nineteenth century. But it is not so generally known that Newman also composed several hymn tunes and thereby enriched the hymnals of all Christian denominations. On this account it may be well to exhibit in a short sketch the genius of the great English Cardinal in both directions. It will be more convenient to treat of these phases of his genius separately. And first as to his powers as a hymn-writer.

As early as 1829 Newman wrote verses, as he tells us in his *Apologia*: "Never man had kinder or more indulgent friends than I have had: but I expressed my own feeling as to the mode in which I gained them in this very year 1829, in the course of a copy of verses. Speaking of my blessings, I said, 'Blessings of friends, which to my door, unasked, unhoped, have come'". Between the years 1832-4 Newman contributed many beautiful hymns to the *British Magazine*, under the title of *Lyra Apostolica*, and these, together with other lyrical productions by Keble and other writers, were published under the same title in 1836. A clue to Newman's poetical pieces is furnished by the Greek letter δ. Among these charming lyrics are "Lead Kindly Light" and "Two Brothers Freely Cast Their Lot". The former hymn, which has had a world-wide circulation, was written 16 June, 1833, while Newman was becalmed in an orange boat in the Straits of Bonifacio, and was published in the *British Magazine* for March, 1834. It was at the very time that the future Prince of the Church was revolving those thoughts that, as he himself writes in his *Apologia*, subsequently "led him on his

journey to where his mind felt its ultimate rest". Originally it was prefixed by a motto: "Faith—Heavenly Leadings"; on its publication in *Lyra Apostolica* the motto was changed to: "Unto the godly there ariseth up light in the darkness"; and finally, in the *Occasional Verses* (1868) another change was made to: "The Pillar of the Cloud". Newman's lyric consists of three verses, but, in 1876, a Protestant Bishop, Dr. Bickersteth had the hardihood to add a fourth stanza, which however did not obtain much favor. Other persons have presumed to tinker the verses, but the correct version will be found in most modern Catholic and Anglican hymnals.

"Two Brothers Freely Cast Their Lot" is No. 28 of *Lyra Apostolica* commencing:

Two brothers freely cast their lot
With David's Royal Son;
The cost of conquest counting not,
They deem the battle won.

In *Tract for the Times No. 75*, "On the Roman Breviary", there are translations of fourteen Latin hymns, the best known of which is "Come Holy Ghost, Who Ever One" (St. Ambrose's "Nunc Sancte nobis Spiritus"), the first verse of which is:

Come Holy Ghost, who ever One
And with the Father and the Son,
Come, Holy Ghost, our souls possess
With Thy full flood of holiness.

In the year 1838 Newman published *Hymni Ecclesiae* and these were reissued in 1865, being translations from the Breviary. As is generally known, the sometime Fellow of Oriel, and select University Preacher at Oxford, was received into the Catholic Church 8 October, 1845, and was subsequently appointed first Rector of the Catholic University, Dublin. Meantime, "The Angel Lights of Christmas Morn" was written in 1849, and was published in the *Rambler*, in the year 1850, as was also "In the Far North Our Lot is Cast", the title of which was changed in 1857, to "On Northern Coasts Our Lot is Cast". The former hymn is headed "Candlemas" and commences thus:

The Angel lights of Christmas morn,
Which shot across the sky,
Away they pass at Candlemas,
They sparkle and they die.

The latter hymn was written for the feast of the Oratorians, and is designated "St. Philip Neri, in His Mission", commencing:

In the far North our lot is cast,
Where faithful hearts are few:
Still are we Philip's children dear,
And Peter's soldiers true.

A third lyrical contribution to the *Rambler* of 1850 is a hymn to the Blessed Virgin Mary, "There Sat a Lady All on the Ground".

In 1853 was published *Verses on Religious Subjects*, which contained a number of original hymns, as well as ten translations from the Breviary hymns. "Green are the Leaves and Sweet the Flowers" achieved a great popularity for the devotions of the month of May, and is included in the recent *Westminster Hymnal* (No. 118). Equally popular is "My Oldest Friend, Mine from the Hour" headed "Guardian Angels", also to be found in the *Arundel Hymns* (No. 242), and in the *Westminster Hymnal* (No. 165). "The Holy Monks concealed from Men" (headed "St. Philip in Himself") was written in 1850, and published in 1853. It is included in *Arundel Hymns* (No. 228), edited by the Duke of Norfolk and Mr. C. T. Gatty, in 1902. "All is Divine which the Highest has made" was also written in 1850, and was followed by "The One True Faith the Ancient Creed", headed, "St. Philip Neri", which, in its revised form, as "This is the Saint of Gentleness and Kindness" (as written for the *Birmingham Oratory Hymn Book,* in 1857), is included in the *Arundel Hymns* (No. 226). The metre is based on that of the Latin hymn "Iste Confessor", as will be seen from the first verse:

This is the saint of gentleness and kindness,
Cheerful in penance and in precept winning:
Patiently healing of their pride and blindness,
Souls that are sinning.

It was quite in the fitness of things that the *Birmingham Oratory Hymn Book* of 1857 and 1862 should contain a number of Newman's hymns. The most popular of these were: "Help, Lord, the Souls which Thou hast made", "I ask not for Fortune", and "Thou Champion High". The first of these, "Help, Lord, the Souls", was headed "The Faithful Departed", and it is to be met with in almost all Catholic hymn books, including *Arundel Hymns* and the *Westminster Hymnal*. "I ask not for Fortune, for Silken Attire" was written for the feast of St. Philip Neri, and was for years a favorite at Birmingham. "Thou Champion High" was written for the feast of St. Michael, and is included in *Arundel Hymns* (No. 209). Its rhythm is peculiar, as will be seen from the opening verse:

> Thou champion high
> Of Heaven's imperial bride,
> For ever waiting on his eye,
> Before her onward path, and at her side,
> In war her guard secure, by night her ready guide.

As for the *Dream of Gerontius,* numerous essays have been devoted to its exposition, and therefore it concerns us only to note that it has supplied two popular hymns, namely, "Firmly I Believe and Truly", and "Praise to the Holiest in the Height". Both of these hymns have found their way into most hymn-books, including the *Westminster Hymnal.*

It may however be added that the *Dream of Gerontius* first appeared in the pages of *The Month* for May and June, 1865, and was published in separate form in 1866, the separate edition being now extremely scarce.

Other popular hymns of Newman's are: "Light of the Anxious Heart" (Lux alme, Jesus, mentium), "Oh! Say Thou Art not Left of God", "Unveil, O Lord, and on Us Shine", and "When I Sink Down to Gloom or Fear".

And now as to Newman as a hymn-composer. It will probably come as a surprise to those who associate the name of the illustrious Cardinal with magnificent prose writings and deep theological views, to learn that his first attempt as an author was the writing of a comic opera! This astonishing fact is authenticated duly in a letter of the year 1815, at which date

the future Cardinal was in his sixteenth year. Even at that early period he was an accomplished violinist, and—what was very unusual in those days—took to the study of chamber music. He graduated at Trinity College, Oxford, in 1820, and in the February of the same year he writes: "Our Music Club has been offered and has accepted the Music Room for our weekly private concert." Incidentally I may observe that the Oxford Music Room is the oldest in Europe, and a monograph dealing with its attractive history from 1748-1840, from the pen of the Rev. Dr. J. H. Mee, was issued in 1911. From *Newman's Correspondence* (edited by Mrs. Mozley) we learn how untiring he was in regard to the success of the "private concert" from 1820 to 1823, especially reveling in the works of Mozart, Haydn, and Beethoven. His violin masters were Joseph Reinagle and his son A. R. Reinagle, the latter of whom is known as the composer of the hymn tune "St. Peter's". He frequently played trios with the unfortunate Blanco White, and Reinagle.

In 1833-4, as has been seen, Newman wrote a number of hymns, and to some of these he composed original tunes, but the others he set to existing airs, notably, "The Angel Lights of Christmas Morn", for the feast of Candlemas, which he adapted to a tune by Reinagle.

In 1849 Newman composed the "Pilgrim Queen" to his own words: and in 1850 his musical gifts were seen in two charming hymns to the Blessed Virgin: "Month of Mary" and "Queen of Seasons" both entitled "Rosa Mystica". To Father Faber's beautiful hymn "Eternity"—also known as "Eternal Years"—he adapted an air from Beethoven's 6th Trio for flute, voice, and violincello. In fact, so ravished was Newman with Beethoven's lovely melody that he expressed the wish that he would like to have it sung to him when he came to die. The words of the first verse may be quoted:

> How shalt thou bear the Cross, that now
> So dread a weight appears?
> Keep quietly to God, and think
> Upon the Eternal Years.

Other hymns composed by Newman are "Watchman", "The Two Worlds", "Regulars and St. Philip", and

"Night". He adapted "Death" to a theme from one of Beethoven's quartets. However, one of his most popular melodies is the hearty, vigorous tune he composed to "I was Wandering and Weary", which was published in *Oratory Hymns* in 1854 under the title of "The True Shepherd"—set to Father Faber's words.

Many incorrect versions are current as to Newman's reply to the polemical challenge of Canon McNeill, a noted Liverpool bigot. It is not true, as frequently stated, that Newman offered to play in a fiddle competition against McNeill for £500. The real fact is that Newman in his dignified reply suggested that after the Liverpool divine had unburthened himself of his harangue, he (Newman) would play the violin, and "left it to the public to judge which was the better man".

Newman's musical tastes were inherited from his father who occasionally attended Warwick Street Chapel (the Bavarian Embassy Chapel), London, opened 12 March, 1790. In his *Apologia* he tells of a visit to this chapel with his father, "who, I believe, wanted to hear some piece of music". As before stated, he reveled in the old classical masters, but his delight was in Beethoven, "the master of them all". He was a familiar figure at the periodical Birmingham Festival, but was not in love with the Wagner school. Although admiring Plain Chant he preferred figured music, and was much attracted by the luscious strains of Gounod's Masses and Motets, but more particularly by Cherubini's Masses, especially the 1st Requiem in C minor. He could find no real beauty in the "modern" masters, such as Schubert, Schumann, Wagner, or Brahms, or even Mendelssohn. Beethoven's Mass in C was one of his favorites, much to the dismay of the younger Oratorians.

To the last Cardinal Newman cultivated his love for music, and when no longer able to play the violin he delighted to have someone come to his room and discourse sweet sounds on a harmonium. I cannot more fittingly end this paper than by quoting the following sentence from Newman's *Idea of a University*: "Music is the expression of ideas greater and more profound than any in the visible world, ideas which centre, indeed, in Him whom Catholicism manifests, who is the seat of all beauty, order, and perfection whatever".

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THE CURE OF INTEMPERANCE.

II. The Alcoholic Insanities.

THE mental deteriorations, which are unmistakably such, brought about by alcoholism, are classified thus: 1. ordinary drunkenness; 2. acute alcoholic insanity or delirium tremens; 3. chronic alcoholic insanity.

The subdivisions of chronic alcoholic insanity are: 1. melancholia; 2. mania; 3. persecutory delirium; 4. amnesic forms; 5. alcoholic mental confusion; 6. pseudoparanoiac forms; 7. alcoholic pseudoparalysis; 8. alcoholic progressive paralysis; 9. alcoholic epileptic insanity.

Seneca said, "Ebrietas est voluntaria insania". But while technically ordinary drunkenness is not classed as insanity, chronic alcoholism leads to true dementia. The mental changes in alcoholism are usually gradual. The intellect is blunted; the judgment becomes imprudent; the moral conscience is dulled, before real insanity is apparent. A chronic drunkard has a foolish laugh, even when he is sober; he is addicted to thin childish humor and faint puns. A neuropathic diathesis tends toward alcoholism, and conversely alcoholism begets a neuropathic disposition. He is therefore irritable. Unreasonable irritability, storms of rage without sufficient provocation, are characteristics of the condition. Wife-beating, cruelty to children, to inferior animals, attacks upon associates, are of frequent occurrence.

A brutal selfishness is a chief symptom of advanced chronic alcoholism. When the chronic alcoholic spends money on anything but his own decaying carcass he is gratifying vanity, avoiding a scolding, or he is already demented. A chronic alcoholic almost as a rule will not pay his bills, even when he has a plenty of money, through a sense of justice or honesty. He is like a confirmed neurasthenic in this respect: that a neurasthenic pays all bills promptly is a good prognostic sign. This concentration on self makes the alcoholic stubborn, impolite, shameless, regardless of his appearance in public, insolent, a carping critic of political and ecclesiastical authority. There are exceptions, but this is the rule.

One of the frequent mental derangements incurred by the married alcoholic is a vicious jealousy of a wife or husband,

which gives rise to groundless suspicion of marital infidelity. When the condition becomes fixed it commonly remains permanent, and it may lead to homicide. The cause of this peculiar mental obliquity is that alcohol irritates and excites the genital centres, but decreases the power of sexual satisfaction; there is a constant irritation of the genital tract, which the weakened mind elaborates into delusions. A drunkard will swear in court positively that he has caught his wife in adultery, mentioning all the circumstances, and the whole story is the outcome of a delusion. It should be a rule of legal evidence that a drunkard's testimony in trials of this nature is not to be admitted. The groundless suspicion of marital infidelity is a symptom also of chronic cocaine intoxication.

Acute alcoholic insanity is called delirium tremens. There is also an abortive form of this psychosis, which is less severe than the typical delirium. Delirium tremens, the trembling delirium, is often incorrectly called mania a potu. Delirium tremens is not a mania, but an acute hallucinatory confusion, in which consciousness is more impaired than in a typical mania. Mania a potu is a genuine mania, and it will be described with the chronic alcoholic insanities.

Delirium tremens is the commonest of the alcoholic insanities, and not many persistent drunkards escape it. It may come after a few debauches, when the quantity of alcohol ingested is large, and the time for its excretion is insufficient. It requires about two days to get even a moderate dose of alcohol out of the body, and accumulation of the poison overpowers the nervous system. This system yields more rapidly to the intoxications than the other less finely-organized tissues of the body. It also responds to stimulation more promptly than the other somatic organs. When alcohol is suddenly withdrawn from the chronic drunkard, there is a neurotic lowering of blood-tension and collapse, as if a large dose of a poison had been administered.

Before the onset of delirium tremens the patient has usually morning nausea, and he is unable to take nourishment; he sustains himself by alcoholic stimulation, and this ends in collapse. There is a period of unquiet sleep, restlessness with precordial anxiety, fright at sudden noises and lights. There is a roaring in the head, fiery stars appear, the patient grows

more and more anxious and irritable, until finally, within from three or four to about twenty-four hours, the delirium sets in, with muscular tremor.

The hallucinations take the forms of animals usually, and the phantasms are always in motion. Snakes, rats, beetles, crawl over the bed or upon his body. Dogs jump at him; bats flap about his head; gargoyle-like tigers, elephants, lions, circle around him. In some cases the hallucinations take the shapes of men, devils, or witches; or bestial orgies are enacted before the diseased imagination. Auditory hallucinations are frequent, but not so common as the visual; hallucinations of smell and taste are met with, but they are less frequent. Cries for help, clangor of bells, shrilling of steam whistles, threatening voices, fill the air about those that have auditory hallucinations. Erotic erethism and pain referred to the genitalia may be mixed with the phantasms. Some patients feel ants or worms crawling under their skin. Regular patterns on the room furniture turn into lines or piles of coins. Actual sights or sounds are distorted into hallucinations.

The disturbance of consciousness is sufficient usually to prevent the patient from recognizing his surroundings. He mistakes hospital attendants for friends or enemies; he takes journeys; repeats old quarrels. Sometimes he is joyous for a few moments, then suddenly in terror for his life; he alternates between foolish laughter and the agony of death. Most delirium tremens patients despite all these mental disturbances can give direct and intelligent answers to questions, describe their present sensations, and the like; but the narration is interrupted by sudden passing accesses of the hallucination; and although the answers are congruous and true, the sufferer apparently is answering absentmindedly; he does not clearly understand what he is saying.

In delirium tremens the hallucinations at times pass over into delusions which are more or less fixed. This happens especially after repeated attacks of the delirium. Usually there is intelligence enough left to recognize for a short time that an hallucination is such, but this degree of control may be lost. The delusions are morally painful: the drunkard supposes that his friends are treacherous, his wife unfaithful, his children are dead (he sees them dead), he is to be hung for

his own crimes, and so on. The intense selfishness of alcoholism in general is carried over into its insane moods. Persistent delusions make the prognosis bad for recovery of mental health: it supposes serious nervous lesions. Delusions that begin in the final stage of an attack of delirium tremens may disappear after some weeks.

The patient is always restless and anxious; he cannot keep still for more than a few seconds. He wanders about, picking up imaginary objects, driving away insects, answering fancied calls to him, seeking protection from those near him. Such patients rarely commit suicide, but that is a possible outcome. Murder in delirium tremens is rare, but always possible, and such a patient must be regarded as extremely dangerous if he has hallucinations of impending death or injury.

There is insomnia in the early stages of the attack, and after exhaustion a stuporous condition, and finally true sleep. The tremor is a fine muscular trembling, most marked in the muscles of the face and hands, but present also in all the voluntary muscles. The tremor stops for a moment under mental excitement. It obliges the patient to do any action precipitately, if he will do it at all: he must lift a drink to his lips quickly or he will spill the liquid. Where there is muscular spasm the attack is severe, and such spasms occur oftenest in the muscles about the eyes and on the forehead.

At times a rise in temperature is observed; and in groups of delirium tremens patients albumen in the urine during the early stage of the attack is found in from 40 to 80 per cent of the cases. When the delirium is marked the albumen disappears, and it reappears as the delirium lessens.

The average duration of an attack of delirium tremens is from a week to ten days; some cases recover consciousness in four days, others not for eighteen days. When there is starvation, owing to gastritis, death may result. The mortality depends largely on the medical treatment: some physicians save nearly every case, others lose as many as 20 per cent by death. Where œdema of the brain, called also "wet brain" or serous meningitis, appears in delirium tremens (and it happens in about 15 per cent of the cases), the mortality is very high under ordinary treatment—nearly 65 per cent. Here again skill in the physician is very important. If

pneumonia complicates delirium tremens, apart from wet brain, the mortality is close to 48 per cent.

The abortive form of delirium tremens is like the typical disease in the course of the attack, except that it stops short of hallucinations during the waking state. There is, after an alcoholic debauch, the same atonic dyspepsia, tremor, mental anxiety, precordial distress, insomnia, sweating, and hideous dreams; but the disease does not reach the stage of hallucination.

The prognosis of recovery in delirium tremens is affected by the presence or absence of wounds and infectious diseases. Bonhoeffer[1] found a mortality of 11 per cent in 1,077 cases, and of these 57 per cent were caused by pulmonary diseases. In uncomplicated cases he had a mortality of less than one per cent. Lambert in 709 cases at Bellevue Hospital, New York, found a mortality of about 20 per cent; the pneumonia cases in Bellevue had a mortality of 48.8 per cent. In cases where the delirium and the motor symptoms are severe, the prognosis is grave. When delirium tremens comes on in consequence of wounds, about 50 per cent of the cases die. The medical treatment of delirium tremens will be given below.

Alcoholic melancholia differs from melancholia arising from other causes by its sudden onset. There may be only headache and insomnia as prodromal symptoms; then suddenly the patient is overwhelmed with dreadful hallucinations of death, torture, murder, threatening voices, as in delirium tremens. More rarely there are hallucinations of animals, as in the acute delirium. In the alcoholic melancholia very intense neuralgic pain occurs in the peripheral nerves. Albuminuria is often present. The attack seldom lasts beyond ten days. Often there are permanent delusions as a consequence of the disease, and these tend to develop into a permanent delirium of persecution.

Alcoholic mania is as unexpected in its outbreak as the melancholia just described. It often comes on at night after a desperate oppression of fear. At this period an alcoholic maniac is very dangerous: he is likely to brain anyone in his neighborhood, and he does this in absolute unconsciousness. As almost any chronic alcoholic with a neuropathic inheri-

[1] Osler, loc. cit., p. 187.

tance is liable to an outbreak of this kind, such persons are a constant menace to society.

The premonitory symptoms of this mania are increasing irritability, sexual excitement, general change in the facial expression and the manners of the patient, and an enormous desire for spirits. There is tremor, sometimes facial paralysis, contracted or unequal pupils, thick or hesitating speech, and exaggerated muscle-reflexes.

The blind, reckless fury of the maniacal outburst itself resembles that of the paretic; but in the alcoholic mania there is no temporary remission. The alcoholic mania resembles paresis somewhat in the delusions of self-importance. The maniac says he is God, a king, or the like; and if his claims are questioned he breaks out into a screaming frenzy in which he tears clothing and destroys furniture. The angels of heaven crowd about him in untold multitudes to do him honor. He is sleepless. He must be kept in a padded room or he is likely to dash his brains out, or break his bones. There are abortive remissions, and renewed outbursts, until the patient is exhausted. At the end sleep comes, but on awakening the sufferer almost always shows permanent mental deterioration.

Many cases go on from violence to a muttering delirium; then there is collapse, and death. Some take on a chronic course. Dementia follows the mania; the delusions grow confused; the nutrition sinks; the pulse is weak; the temperature subnormal. This dementia grows worse, and after some months death results from pneumonia, diarrhœa, or progressive decline. Not more than 40 per cent of alcoholic maniacs recover as far as partial sanity.

In cases that have been sectioned *post mortem* there was intense congestion of the membranes and substance of the brain, general œdema, atrophy of the convolutions, and especially widespread damage of the blood-vessels.

Alcoholic persecutory insanity is a suspicious or persecutory delirium, the onset of which may be rapid or gradual. A rapid development is the more common form. The symptoms resemble true paranoia so closely that the disease is often called alcoholic pseudoparanoia.

After the usual abuse of alcoholic liquor, insomnia and irregularity of the blood-circulation show. Then hallucina-

tions, especially auditory, are complained of. Voices mock or threaten the patient, and these voices speak especially of his reproductive organs. They tell him he is a sexual pervert, and so on. The voices speak obscenely; they tell him he is hypnotized, destroyed by electric currents. He has enemies that are trying to poison him. Sometimes there are hallucinations of smell and taste, and delusions. Tubes are run into his room to send in poisonous gases, and the like.

The common delusions are sexual. After these come delusions in which life is supposed to be endangered. The enemies are usually invisible; they act from a distance by electricity or other machinery. The sufferer is in great fear, and he seeks protection from the police or in asylums. At times there are notions of grandeur mixed with the persecutory symptoms. The patient thinks he is president of the United States, a king, or is in some high position, and that secret enemies are trying to destroy him.

When the onset of the disease is rapid, in a few cases there may be recovery of mental health. Other cases go on into progressive dementia. Some recover partly after several years of insanity. When the disease comes on gradually, every hope of cure is lost, as a rule. All the symptoms of persecution already mentioned occur, but the patient is very dangerous. In fact there is no insane person more dangerous than one laboring under chronic alcoholic persecutory insanity. He is irritable, furious, and murderous, and he should always be kept in an asylum. The memory finally fails, and dementia ends the state.

Alcoholic amnesia (forgetfulness) is an insanity in which derangement of the memory is especially conspicuous. All alcoholics are forgetful; but the loss of memory can be so marked as to make it the chief symptom of the disease. Amnesic alcoholics commonly drink in the morning; they have the morning nausea, tremor, spots of anesthesia; but they seldom show the extreme irritability of the alcoholic, probably because the neurons are more deeply injured than in other conditions. Hallucinations and delusions are not pronounced in this form of disease, and they may be entirely absent. Féré produced monsters in chickens by exposing eggs to the fumes of alcohol, and I have seen one case where a man that

never drank alcohol, but who worked constantly in its fumes, lost his memory while in the fumes, and recovered it after he had kept out of these for a few days.

The typical symptom of alcoholic amnesia is instantaneous forgetfulness of what happens or is said in the presence of the patient. If one with a severe form of amnesia is told a man's name he loses all memory of it within a few seconds, and no effort will bring it back. He cannot repeat a simple sentence after a dictation. Lighter conditions of amnesia can remember part of a conversation for a little while. In fully developed amnesia the patient cannot recall names; he loses the order of his work; he may be hungry at meal times, but he forgets to eat. If he is sent across a room to bring an object, he will forget what he is sent for before he reaches the object. This process may be repeated for an hour if the experimenter so wishes, and the patient will not even notice the repetition. Knowledge gained in childhood often remains, hence the possibility of speech. He may tell correctly of a fact that happened thirty years ago, but he cannot tell you anything of a fact that happened thirty minutes since. The patient usually recognizes that he has lost his memory. Recovery is possible in many of these cases by withdrawing all alcohol, building up the patient's health, then gradually teaching him over again all that he has forgotten. The older the patient the more difficult the cure.

There is a form of alcoholic amnesia in which the patient is in a condition of waking trance or automatism. He may carry out complicated professional actions, transfer property, commit crime, take long journeys, and so act that no one notices any disorders in his mental faculties. Then he suddenly grows conscious, and has slight or no recollection whatever of what he did during the trance. There is no question of the total lack of memory in many of these cases. Transient alcoholic automatism is related to alcoholic epilepsy. Instances of this trance lasting for days and weeks are very rare; but Professor Henry J. Berkley,[2] of Johns Hopkins University, has seen it last for five months.

Epilepsy is made worse by alcoholism, and it can be caused by alcoholism. The children of alcoholics who take to drink-

[2] *A Treatise on Mental Disease.* New York. 1900.

ing frequently become epileptics. Eight or ten per cent of all alcoholics have epileptic seizures, ordinarily after a severe debauch. In some cases the attacks are incomplete; there may be spasms of single muscles, or of half the body, and the consciousness may not be totally lost, but there is severe cerebral congestion. Other patients have complete epileptic convulsions. Epilepsy, instead of delirium tremens, may be the result of an alcoholic debauch; or an epileptic convulsion may precede the delirium tremens. The prognosis of alcoholic epilepsy is bad even if alcohol is withheld. Repeated seizures commonly cause death in a short time by cerebral congestion and œdema.

Periodic alcoholic insanity, strictly so called, is relatively rare. In a patient that has an hereditary disposition to insanity repeated attacks of delirium tremens may bring about a periodically recurring insanity instead of persecutory insanity or dementia. These periodic attacks are like delirium tremens, except that the tremor is absent. They recur at intervals of a few weeks or months, with prodromal irritability, long after all alcohol has been withheld. As the attacks are repeated, the lucid intervals lessen. The final dementia is of slow approach. Some patients have stages of persecutory mania before dementia sets in.

It must be remembered that some periodic alcoholic debauches are a symptom of recurrent mania from other causes: the patient is primarily a maniac, and symptomatically only an alcoholic. Many insane persons called dypsomaniacs are not such at all.

Dypsomania is a form of insanity, and it is a very rare disease. The dypsomaniac is usually the child of alcoholics, and is at intervals overwhelmed by an irresistible desire for alcohol to quiet his distress. There is a prodromal period of intense irritability, with insomnia, headache, and great mental anguish. These symptoms are somewhat relieved by alcohol, and when the patient once starts to drink, he will take any form of the drug he can get. When whiskey is out of reach, he will swallow Cologne water, bay rum, the alcohol in lamps, sometimes even the preserving alcohol on pathological specimens in a medical museum. The condition may persist for days, until the patient falls into a deep sleep, from which he

awakens weak but quiet; and with no inclination for alcohol until the next attack comes on. The debauch may end in delirium tremens, and then the recovery is slower.

It is very difficult, practically impossible, to prove that such a patient is morally responsible for what he does in one of these attacks. All neurologists hold that genuine dypsomania is insanity while the attack is present. As a matter of fact, physical restraint is usually the only means of averting an outbreak. A person that tipples steadily, and has occasional outbreaks into a spree, is not a dypsomaniac; the spree is an effect of the cumulation of toxine, and the patient is an ordinary drunkard.

Cyclothymia is another periodic emotional disorder in some drunkards, in which they are alternately depressed (dysthymic), and then excited (hyperthymic). Sometimes this cyclothymia is apparently independent of the alcoholism, and the alcoholism is a consequence of the cyclic psychosis.

Dementia is a terminal stage in all forms of chronic alcoholism; but if the patient starts out with a feeble nervous organism the dementia is likely to begin early and to be progressive. Not infrequently in persons between 18 and 25 years of age that are the children of alcoholics, alcoholic dementia sets in and soon becomes absolute. The patient is ever afterward like a mere brute; he has nothing left but the animal instincts, and the bodily functions.

Some chronic alcoholics fall into a pseudoparesis, which can resemble true paresis very closely. In one form are observed mental debility and dullness, with tremor, hallucinations, and delusions, especially of marital infidelity and neuromuscular weakness; but to these symptoms are added the slapping, staggering gait of the paralytic, defects in speech, headache, and apoplectic or epileptic convulsions. Partial recovery is possible in such cases.

A second form resembles true paresis so closely that it is difficult to make a clear differential diagnosis. To the symptoms already described are added an expansive delirium, delusions of grandeur, of great wealth, and the like. Sexual delusions also occur. This expansive mania is followed in a few weeks by dementia, which goes down to total mental annihilation. Neuritis is common in pseudoparesis.

Korsakow's psychosis is a condition of delirium in chronic alcoholism combined with a polyneuritis, that is, an inflammation of the nerves with the effects of such an inflammation. There is a loss of one's orientation and appreciation of time, also loss of memory, especially memory of recent events. A tendency to garrulousness and to hallucinations is noticeable. The disease occurs in middle life or earlier, and is about as frequent in women as in men. At first it sometimes is confused with delirium tremens, but the critical sleep with which delirium tremens characteristically ends is lacking, and the delirium continues.

After a while the hallucinations become less prominent, but the lack of memory, the foolish babbling, and the defective orientation become more evident. Sometimes the first stages are made up of memory lapses with a tendency to fabricate stories to fill the gaps.

The patient does not recognize friends and his attention wanders. In the early stages hallucinations of sight occur at night; but these may extend in intensity, and be present also in the day. Optic and tactile hallucinations are the commonest, and they may be like those of delirium tremens. Some patients are excited, others melancholic; they are frequently anxious and irritable; some are merely silly, others childish. They retain considerable power of reasoning.

The polyneuritis shows the various anesthesias and hyperesthesias of other polyneuritides. An ataxic gait is the rule; the pains, sensitiveness to touch, and the muscular weakness of polyneuritis are present. The neuritis is more marked in the legs; and when it is established, atrophy follows. There may be contractions and permanent deformity. In very severe cases the arms are involved, and even several head muscles may be implicated.

The course of the disease is long, and months or years may pass before recovery of health. It is doubtful that complete recovery ever takes place in grave cases, especially as regards the mind. A marked tendency to die of intercurrent diseases is noticeable.

[TO BE CONTINUED.]

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REACTIONS AND BY-PRODUCTS OF THE DECREE ON FREQUENT COMMUNION.

IT is not always easy to determine definitely influences in morals. They are subtle and elusive and may be the result of so many causes other than the assigned that certainty is not to be looked for. But, fortunately, we can trace clearly the reactions on clerical life of the recent papal decisions on Frequent and Daily Communion and can indicate what may fairly be styled some of the by-products in clerical procedure of those decrees, as a consequence of the practice of the faithful. The inquiry is not without interest, nor is it devoid of profit, at least in suggestion.

THE DAILY MASS.

And, first, the preaching of these decrees and the observed result now evident in the increased Communions among the laity have necessarily reacted on the attitude of numerous priests toward daily Mass. At the outset let us admit that as a rule the English-speaking priest is not as keen in the matter of saying Mass daily as is his Latin or Teutonic brother. It may be well to reflect on the fact. For purposes of clearness and completeness let us take the priest at work, as it were, and the priest at play, that is, the priest in his ordinary life at home in his parish, and the priest *en vacances*, whether traveling about or resting at some resort. Those who have had the opportunity of observing during travel the ecclesiastical life not only in well-known European cities and towns, but in small and obscure out-of-the-way places, will have noticed rare, if any, instances in which a parish church is left without the daily Mass. In the United States it is not at all uncommon to find parish churches in which Mass is omitted from Sunday to Sunday unless there is some special occasion which induces the pastor to celebrate. In large city parishes there is a curious custom by which assistants are left "free" for Mass on certain days; and frequently such freedom results in failure to celebrate at all on these days. Nor is such failure unknown in Ireland or in England, although perhaps not as frequent as here.

Again, one cannot but note the general eagerness which priests of the continental countries show to say Mass daily;

whereas there are always to be seen a goodly number of priests from America, garbed in civilian's dress (and sometimes how extraordinary that dress is when the sacerdotal character of the wearer is considered!) who appear quite satisfied, even on Sundays, to hear Mass rather than celebrate it in a near-by church. But one need not cross the ocean to observe the fact. The hotels of any of our great American cities on any day of the year would furnish a considerable number of priests who leave the impression that they are anxious to remove every external evidence of the charisma that, in spite of them, frequently betrays itself in countenances and manner. What is most to be regretted is the fact that many priests of irreproachable character and undoubted piety succumb to the habit of omitting the daily celebration of Mass on the ground that they do not want to give their parochial brethren trouble; do not want to burthen sacristans with extra work; they feel that they will upset arrangements, etc. There may, indeed, at times be among the parochial clergy those who seem to regard the request of a stranger to celebrate Mass in their church as an intrusion. Even the sacristan may at times, by vigorous or exaggerated laying out of vestments, and scowling looks, indicate that the visitor is not welcome. In other places there is perhaps a lack of proper equipment needed for several Masses celebrated simultaneously; or a Mass out of the regular time may interfere with the results of the collection at the parochial Mass, which the pastor regards chiefly as a revenue producer, its spiritual aspect being utterly lost sight of. These are doubtless difficulties, and doubtless, too, the considerateness of a timid priest under such circumstances is in itself something to be admired. But when the people learn, as they are fast learning, that the standard to be reached by the ordinary Christian is nothing short of daily Communion, what will be their opinion of the priest who evidently has not reached that standard? When the people grasp, as they are doing, the plain fact that practically the sole *obex* to daily Communion for the laity is mortal sin, what will they think of the priest who does not celebrate daily? The *admiratio populi* with regard to the non-celebration of priests hitherto has to a great extent been restrained by confused and confusing notions of obligation and of needed perfection. But the

ruthless bluntness of these papal decrees, putting an end to all subtle distinctions, leaves the faithful in no doubt as to what is expected of them, and surely they can no longer be doubtful of what is expected of their spiritual guides. When therefore from parish after parish throughout the country the consoling and encouraging reports come in of marvelous increases in attendance at daily Mass and reception of daily Communion, such glorious news is bound to react upon clerical life where there has been any sluggishness. And since no priest can long afford to offend public opinion, we may look for the practical elimination of any neglect to celebrate daily Mass.

Punctuality in Celebrating at a Fixed Hour.

The same causes will lead to other reforms. For example, it is likely to eliminate the lack of punctuality in saying Mass at the hours announced, for any disregard of such punctuality may easily become a source of public disedification. Punctuality is the courtesy of kings, and priests may be nothing less among men. Every director of souls experiences the difficulty arising, especially for the laboring classes, from a disregard of punctuality. It causes not only inconvenience, but also lessens the fervor of devotion. Though often only a question of five, ten, or fifteen minutes, it is time wasted in weary waiting for the sluggard who ignores the eager desire of many panting for daily Communion as the hart for the water brooks. What a mockery becomes the stately pile reared for the worship of God when the lowly who come seeking their daily supersubstantial bread have to depart hungry and sorrowful to their toil, because of the thoughtless want of punctuality on the part of a self-indulgent priest who ought to remember that he derives his support mostly by the alms of such poor. The increased number of daily Communions brings with it likewise an increase in the number of parochial Masses to be said at hours suitable for the people. It were strange perversity in our parochial clergy if they sought to suit their own convenience rather than that of their people in fixing the hours for daily Mass. We need to remember that *sacerdos pro populo,* not *populus pro sacerdote.* The beneficent effects to which I have alluded are already notice-

able in many parishes, and are bound to become more so. Some churches during Lent, for example, have a Mass at one o'clock on weekdays, and wherever people are likely to heed the invitation efforts are thus being made to provide for their devotion. In many parishes daily Mass is said as early as five and as late as nine o'clock; and at some of these daily Masses two priests and more are required to give Communion, so that the congregation may not be unduly delayed.

Incidentally another excrescence may be done away with by the growing assistance of the faithful at daily Mass and the anticipated prolonging of the hours during which for their accommodation Masses may be said. Where an ordinary daily Mass is said at nine and at noon or at one o'clock, those pastors who have devised a carefully graduated scale of *honoraria* for requiem Masses according to the hour at which they are celebrated, a scale based presumably upon the damage done to the sacerdotal stomach's integument by prolonged fasting, will see a light and remove a secret but growing source of complaint.

Daily Communion at Clerical Retreats.

Curiously enough (from the same reaction) a change may be anticipated in the procedure at clerical retreats. It was significant that no sooner had the decrees been promulgated than in the ecclesiastical journals of France discussion at once arose as to how priests on retreat would conform to their spirit, whether by celebrating or by simply communicating. As in our conditions it would be obviously impracticable for the retreatants to celebrate, doubtless even in our larger clergy retreats the example already set in the retreats of many smaller dioceses will be followed and all will be invited to communicate. The satire afforded by a preacher thundering out the duty of the clergy to enforce *ad unguem* these decrees, while during four or five days they themselves are led by traditional usage to violate them, will surely appeal to the episcopal sense of humor. As to the practical difficulties it will be felt that the bishops will be as quick to overcome them in time of retreat as the priests concerned are alert in meeting similar practical obstacles in their own charges.

Churches at the Health-resorts.

Similarly on the principle *qui vult finem vult media,* we look for increased opportunities of celebrating to be given to priests on vacation or traveling. It is somewhat of a shock to find so many churches in this country possessing minor altars that are evidently intended for ornament only or to fill up architectural vacant spaces, as they are not equipped for saying Mass, either being unconsecrated or without altar-stone. Chalices are frequently wanting, as well as duplicate sets of vestments. These deficiencies are sometimes, but not frequently, met with in city churches, but they become particularly irritating in churches at popular resorts. If three or five priests could celebrate simultaneously it would be possible to have a large number of Masses every morning within a reasonable period; but where they have to celebrate one after another, the delay necessarily becomes an insuperable obstacle, taking into consideration the curious customs governing breakfasting at American hotels.

Priests and bishops celebrating at such resorts since the promulgation of these decrees have observed a remarkable increase not only in the assistance at Mass but also in the reception of Holy Communion; and wise pastors in such places will find it to their advantage to foster the devotional desires both of visiting priests and people. The difficulties created by overtaxed sacristans can easily be overcome; and the visiting clergy, who are usually open-handed as well as pious, will observe this particular difficulty solve itself.

Open Churches.

Through the increased devotion toward the Blessed Sacrament churches which were hitherto kept closed from Sunday to Sunday, have thus been opened during the entire day and quite far into the evening for private devotions. Frequently pastors have thus been induced, when opportunities offer, to give Benediction. The numbers that avail themselves of such privileges are considerable and ever increasing; and the results as far as the parish is concerned are not confined to spiritual benefits alone.

The "Celebret."

A further by-product of the practice of frequent Communion in this country will be a definite regulation of the *celebret.*

Until quite recently American priests traveling in their own country affected to ignore such a document. The underlying reasons were greatly to our credit and spoke much for our simplicity. But the multiplication of impostors, undesirables and unfit, has caused bishops in several of the larger dioceses at least to issue stringent regulations in this respect. These regulations are much like those that are in force in foreign countries, without however providing the same formal administrative organization to cope with the necessary ensuing formalities. Unpleasant consequences often arise from this lack, which can be avoided only if the priests whose business it is to enforce these diocesan regulations would remember that *Epieikeia* is an important factor in dealing with visiting priests, especially when it is remembered that in dioceses not a few in this broad land of liberty the request for a *celebret* by a priest intending to take a trip would be fruitless, possibly because such documents were unknown at the chancery or would be considered a reflection upon our native honesty. No doubt we shall come eventually to some system such as obtains abroad; but the point is that it must be uniform and general. At present the visiting card is sufficient in most cases; yet many a high-minded priest has been mortified to find himself without papers in the presence of some clerical autocrat who insists upon the letter of his particular diocesan law. It ought to be widely recognized that churches are meant for use and that the greater number of Masses said in them, the greater the happiness of priest and people; that sacristans are paid employés, and their convenience must not stand in the way of a priest desirous of celebrating; that reasonable provision must be made in every church for the adventitious stranger; that such hospitality is a blessed thing and can even be extended advantageously in the sense of the axiom *Ubi missa ibi mensa;* that consequently it is desirable that some uniform and general regulation be made by which priests traveling in this country will be able to celebrate without unnecessary formalities and restrictions.

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Analecta.

ACTA PII PP. X.

I.

Constitutio Apostolica de sanctissima Eucharistia promiscuo Ritu sumenda.

Pius Episcopus.

Servus Servorum Dei.

Ad perpetuam rei memoriam.

Tradita ab antiquis, haec diu in Ecclesia consuetudo tenuit, ut ad varios, pro diversis locis, mores ritusque sacrorum, modo superstitionis et idololatriae suspicio omnis eis abesset, fideles peregrini nullo negotio sese accommodarent. Quod quidem usu veniebat, pacis et coniunctionis gratia, inter multiplicia unius Ecclesiae Catholicae membra, seu particulares ecclesias, confovendae, secundum illud sancti Leonis IX, " nihil obsunt saluti credentium diversae pro loco et tempore consuetudines, quando una fides per dilectionem operans bona quae potest, uni Deo commendat omnes ".[1]

[1] Epist. ad Michaëlem Constantinopolitanum Patriarcham.

Huc accedebat necessitatis causa, cum, qui in exteras regiones advenissent, iis plerumque nec sacrae ibi aedes, nec sacerdotes ritus proprii suppeterent. Id autem cum in ceteris rebus fiebat, quae ad divinum cultum pertinent, tum in ministrandis suscipiendisque sacramentis maximeque Sanctissima Eucharistia. Itaque clericis et laicis, qui formatas, quae dicebantur, litteras peregre afferrent, patens erat aditus ad eucharisticum ministerium aut epulum in templis alieni ritus; et Episcopi, presbyteri ac diaconi latini cum graecis hic Romae, graeci cum latinis in Oriente divina concelebrabant mysteria: quod usque adeo evasit sollemne, ut si secus factum esset, res posset argumento esse discissae vel unitatis fidei vel concordiae animorum.

At vero, postquam magnam Orientis christiani partem a centro catholicae unitatis lamentabile schisma divellerat, consuetudinem tam laudabilem retinere iam diutius non licuit. Quum enim Michaël Caerularius non solum mores caerimoniasque latinorum maledico dente carperet, verum etiam ediceret aperte consecrationem panis azymi illicitam irritamque esse, Romani Pontifices, Apostolici officii memores, latinis quidem, ad avertendum ab eis periculum erroris, interdixerunt, ne in pane fermentato sacramentum conficerent neu sumerent; graecis vero, ad catholicam fidem unitatemque redeuntibus, veniam fecerunt communicandi in azymo apud latinos: id quod pro iis temporibus et locis opportunum sane erat, imo necessarium. Quum enim nec saepe graeci tunc invenirentur episcopi huic beati Petri cathedrae coniuncti, nec ubique adessent catholica orientalium templa, timendum valde erat, ne orientales catholici ad schismaticorum ecclesias ac pastores cum certo fidei periculo accederent, nisi apud latinos communicare ipsis licuisset.

Iamvero felix quaedam rerum commutatio, quae postea visa est fieri, cum in Concilio Florentino pax Ecclesiae graecae cum latina convenit, veterem disciplinam paulisper revocavit. —Nam statuerunt quidem eius Concilii Patres: "in azymo sive fermentato pane triticeo Corpus Christi veraciter confici, sacerdotesque in alterutro ipsum Domini Corpus conficere debere, unumquemque scilicet iuxta suae Ecclesiae sive occidentalis sive orientalis consuetudinem",[2] sed hoc decreto vo-

[2] Ex Bulla Eugenii IV, *Laetentur Coeli.*

luerunt sane catholicam veritatem de valida utriusque panis consecratione in tuto collocare, minime vero promiscuam communionem interdicere fidelibus; quibus contra, quin eam confirmandae pacis causa concesserint, non est dubium. Exstat Isidori, metropolitae Kioviensis et totius Russiae, luculentissima epistola, quam, absoluta Florentina Synodo, cuius pars magna fuerat et in qua Dorothei patriarchae Antiocheni personam gesserat, Legatus a Latere in Lithuania, Livonia et universa Russia dedit anno MCCCCXL Budae ad omnes qui sub ditione essent Ecclesiae Constantinopolitanae: qua in epistola, de reconciliata feliciter graecorum cum latinis concordia praefatus, haec habet: "Adiuro vos in D. N. I. C. ne qua divisio vos inter et latinos amplius subsistat, cum omnes sitis D. N. I. C. servi, in nomine eius baptizati. . . . Itaque graeci qui in latinorum regione degant aut in sua regione habeant latinam ecclesiam, omnes divinam liturgiam adeant et corpus D. N. I. C. adorent, ac corde contrito venerentur, non secus ac id in propria ecclesia quisque faceret, nec non et confitendi gratia latinos sacerdotes adeant, et corpus Domini Nostri ab eisdem accipiant. Similiter et latini debent ecclesias graecorum adire et divinam liturgiam auscultare, fide firma corpus Iesu Christi ibidem adorare. Utpote quod sit verum I. C. corpus, sive illud a graeco sacerdote in fermentato, sive a latino sacerdote in azymo consecratum fuerit; utcumque enim aequa veneratione dignum est, sive azymum, sive fermentatum. Latini quoque confiteantur apud sacerdotes graecos et divinam communionem ab eisdem accipiant, cum idem sit utrumque. Ita nempe statuit Conc. Florentinum in publica Sessione die VI Iunii a. MCCCCXXXIX".

Etsi autem Isidori testimonio evincitur factam esse a Florentina Synodo facultatem fidelibus promiscuo ritu communicandi, tamen facultas huiusmodi subsecutis temporibus nec ubique nec semper fuit in usu; ideo praesertim quia, cum male sartam unitatem mature Graeci rescidissent, iam non erat, cur Pontifices Romani quod Isidorus a Florentina Synodo indultum refert, curarent observandum. Pluribus nihilominus in locis promiscuae Communionis consuetudo mansit usque ad Benedicti XIV Decessoris aetatem, qui primus Constitutione *Etsi pastoralis* pro Italo-Graecis die XXVI maii anni MDCCXLII graves ob causas vetuit, ne laici latini Communi-

onem a graecis presbyteris sub fermentati specie acciperent; graecis autem propria paroecia destitutis facultatem reliquit, ut in azymo apud latinos communicarent. Ubi vero, graecis et latinis una simul commorantibus suasque habentibus ecclesias, usus invaluisset Communionis promiscuae, commisit Ordinariis, ut, si huiusmodi consuetudo removeri sine populi offensione animorumve commotione non posset, omni cum lenitate curam operamque in id impenderent, ut semper latini in azymo communicarent, graeci in fermentato. Quae autem pro Italo-Graecis Decessor Noster statuit, eadem ipse postea ad Melchitas quoque et ad Coptos pertinere iussit: eaque paullatim ad omnes transierunt Orientales, consuetudine potius quam legis alicuius praescripto; non ita tamen, ut quandoque Apostolica Sedes idem non indulserit latinis, quae etiam orientales non destituti ecclesia propria, neque ulla urgente necessitate, ut communicarent in azymo, pluries passa est, immo permisit.

Quod praecipue factum est, posteaquam, animarum studio flagrantes, nonnullae religiosae Familiae tum virorum tum mulierum ex variis Europae regionibus ad Orientis oras advectae, auxilium catholicis diversorum rituum, multiplicatis apud ipsos christianae caritatis operibus collegiisque ad institutionem iuventutis ubique apertis, praebuerunt. Cum autem hae Familiae ob frequentem Eucharistiae usum quietam et tranquillam inter difficultates et aerumnas vitam agerent, ex orientalibus, quod genus valde ad pietatem proclivi est, facile ad imitationem sui multos excitarunt: qui cum aegre apud suos vel ob distantiam locorum vel ob penuriam sacerdotum et templorum, vel etiam ob diversas rituum rationes huic desiderio possent satisfacere, ab Apostolica Sede instanter gratiam postularunt accipiendae Eucharistiae, more latinorum. Hisce postulationibus Apostolica Sedes aliquando concessit: atque ephebis, qui in latinorum collegiis educarentur, item ceteris fidelibus, qui eorum templa celebrarent ac piis consociationibus essent adscripti, permisit, salvis quidem iuribus parochorum, potissime quoad paschalem Communionem et Viaticum, ut pietatis causa intra annum in templis latinorum eucharistico pane a latinis presbyteris consecrato reficerentur. Quin etiam in ipso Concilio Vaticano *Commissio* peculiaris negotiis Rituum Orientalium praeposita hoc inter

alia sibi proposuit dubium, an expediret relaxare aliquantulum legum ecclesiasticarum severitatem de non permiscendis ritibus maxime in Communione Eucharistica, veniamque tribuere fidelibus communicandi utrovis ritu: cumque eius Commissionis Patres adnuendum censuissent, decretum confecerunt in eam sententiam; quod tamen, abrupto temporum iniquitate Concilio, Patribus universis probandum subiicere non licuit.—Post id temporis S. Congregatio Fidei Propagandae pro negotiis Rituum Orientalium, ut solatio consuleret eorum, qui ob inopiam ecclesiarum vel sacerdotum proprii ritus a Communione saepius abstinere cogebantur, decretum die XVIII augusti anni MDCCCXCIII edidit, quo, ad promovendam Sacramentorum frequentiam, omnibus fidelibus ritus sive latini sive orientalis, habitantibus ubi ecclesia aut sacerdos proprii ritus non adsit, facultas in posterum tribuitur communicandi, non modo in articulo mortis et in Paschate ad observandum praeceptum, sed quovis tempore, suadente pietate, iuxta ritum ecclesiae loci, dummodo sit catholica.

Decessor autem Noster, Leo XIII fel. rec. in Constitutione *Orientalium dignitas Ecclesiarum,* eiusdem gratiae participes fecit, quicumque propter longinquitatem ecclesiae suae, nisi gravi cum incommodo, eam adire non possent. Simul vero prohibuit, ne in collegiis latinis, in quibus plures alumni orientales numerarentur, latino more hi communicarent; praecepitque ut accirentur eiusdem ritus sacerdotes qui sacrum facerent et sacratissimam Eucharistiam illis distribuerent, saltem diebus dominicis ceterisque de praecepto occurrentibus festis, quovis sublato privilegio. Sed tamen experiendo est cognitum, non ubique facile inveniri sacerdotes orientales, qui, cum alibi occupati sint in ministerio animarum, diebus dominicis et festis, atque adeo ipsis profestis diebus queant collegia adire latinorum, ut pueris puellisque esurientibus panem angelicum ministrent.

Quamobrem non raro supplicatum est huic Apostolicae Sedi, ut disciplinam Ecclesiae tanta in re indulgentius temperaret. Quae preces supplices, post editum die XX Decembris MCMV per S. Congregationem Concilii decretum Nostrum *Sacra Tridentina Synodus* de quotidiana Communione Eucharistica, 'multo frequentiores fuerunt ab orientalibus, qui veniam petebant transeundi ad ritum latinum, quo facilius

possent caelesti dape recreari; in eisque non pauci numerabantur pueri ac puellae, qui hoc ipsum beneficium participare percuperent.

Itaque, considerantibus Nobis fidem catholicam de valida consecratione utriusque panis, azymi et fermentati, tutam esse apud omnes; insuper compertum habentibus complures esse, tum latinos tum orientales, quibus illa promiscui ritus interdictio et fastidio et offensioni sit, exquisita sententia sacri Consilii christiano nomini propagando pro negotiis Orientalium Rituum, re mature perpensa, visum est omnia illa antiquare decreta, quae ritum promiscuum in usu Sanctissimae Eucharistiae prohibent vel coangustant; atque omnibus et latinis et orientalibus facultatem facere sive in azymo sive in fermentato apud sacerdotes catholicos, in ecclesiis cuiusvis ritus catholicis, secundum pristinam Ecclesiae consuetudinem, augusto Corporis Domini Sacramento sese reficiendi, ut "omnes et singuli qui christiano nomine censentur, in hoc concordiae symbolo iam tandem aliquando conveniant et concordent".[3]

Equidem confidimus, quae hic praescribuntur a Nobis, ea dilectis filiis, quot habemus in Oriente, ex quovis ritu, admodum fore utilia non solum ad inflammandum in eis pietatis ardorem, sed etiam ad mutuam eorum concordiam confirmandam.—Etenim quod ad pietatem attinet, nemo non videt divinam Eucharistiam, a Patribus Ecclesiae latinis graecisque quotidianum christiani hominis panem solitam appellari, utpote qua sustentetur et alatur tamquam valetudo animae, multo magis frequentandam eis esse, quorum caritas vel fides, seu ipsa supernaturalis vitae principia, maiore in discrimine versentur. Quare catholici orientales, quibus est in media multitudine schismaticorum habitandum, non ex periculoso eorum convictu aliquod fidei caritatisque detrimentum capient, si hoc se cibo caelesti roborare consueverint, sed magnum et perpetuum in se vitae spiritualis sentient incrementum.—Quod spectat alterum, patet proclive factu usque adhuc fuisse, ut inter homines unius fidei sed diversorum rituum, ex eo quod alii aliis facilius possent Corporis Christi esse participes, causae aemulationum et discordiarum exsisterent. Nunc

[3] Conc. Trident. Sess. XIII.

autem, cum huius mensae, quae symbolum, radix atque principium est catholicae unitatis, promiscuam esse omnibus fidelibus communicationem volumus, pronum est debere inter ipsos increscere animorum concordiam, " quoniam unus panis, ait Apostolus, unum corpus multi sumus, omnes qui de uno pane participamus ".[4]

Haec Nos igitur de Apostolicae potestatis plenitudine statuimus et sancimus:

I. Sacris promiscuo ritu operari sacerdotibus ne liceat: propterea suae quisque Ecclesiae ritu Sacramentum Corporis Domini conficiant et ministrent.

II. Ubi necessitas urgeat, nec sacerdos diversi ritus adsit, licebit sacerdoti orientali, qui fermentato utitur, ministrare Eucharistiam consecratam in azymo, vicissim latino aut orientali qui utitur azymo, ministrare in fermentato; at suum quisque ritum ministrandi servabit.

III. Omnibus fidelibus cuiusvis ritus datur facultas, ut, pietatis causa, Sacramentum Eucharisticum quolibet ritu confectum suscipiant.

IV. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu accipiat et quidem a parocho suo: cui sane in ceteris obeundis religionis officiis addictus manebit.

V. Sanctum Viaticum moribundis ritu proprio de manibus proprii parochi accipiendum est: sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere; qui tamen ritu suo ministrabit.

VI. Unusquisque in nativo ritu permanebit, etiamsi consuetudinem diu tenuerit communicandi ritu alieno; neque ulli detur facultas mutandi ritus, nisi cui iustae et legitimae suffragentur causae, de quibus Sacrum Consilium Fidei Propagandae pro negotiis Orientalium iudicabit. In his vero causis numeranda non erit consuetudo quamvis diuturna ritu alieno communicandi.

Quaecumque autem his litteris decernimus, constituimus, declaramus, ab omnibus ad quos pertinet inviolabiliter servari volumus et mandamus, nec ea notari, in controversiam vocari, infringi posse, ex quavis, licet privilegiata causa, colore

[4] I Corinth. 10: 17.

et nomine; sed plenarios et integros effectus suos habere, non obstantibus Apostolicis, etiam in generalibus ac provincialibus conciliis editis, constitutionibus, nec non quibusvis etiam confirmatione Apostolica vel quavis alia firmitate roboratis, statutis consuetudinibus ac praescriptionibus; quibus omnibus, perinde ac si de verbo ad verbum hisce litteris inserta essent, ad praemissorum effectum, specialiter et expresse derogamus et derogatum esse volumus, ceterisque in contrarium facientibus quibuslibet.—Volumus autem ut harum litterarum exemplis etiam impressis, manuque Notarii subscriptis et per constitutum in ecclesiastica dignitate virum suo sigillo munitis, eadem habeatur fides, quae praesentibus hisce litteris ostensis haberetur.

Datum Romae apud S. Petrum, anno Incarnationis Dominicae millesimo nongentesimo duodecimo, in festo Exaltationis S. Crucis, XVIII Kalendas octobres, Pontificatus Nostri anno decimo.

Fr. H. M. CARDINALIS GOTTI.
S. C. de Propaganda Fide Praefectus.

A. CARDINALIS AGLIARDI.
S. R. E. Cancellarius.

VISA
M. RIGGI, *C. A. Not.*

II.

AD R. P. D. IOANNEM CUTHBERTUM HEDLEY, NEOPORTENSIUM EPISCOPUM, QUINQUAGESIMO SACERDOTII EIUS ANNO FELICITER RECURRENTE, GRATULATIONIS ERGO.

Venerabilis frater, salutem et apostolicam benedictionem. —Te propediem celebraturum annum sacerdotii quinquagesimum et sanctae laetitiae socios non Benedictinos tantum habiturum sodales, sed et omnes Angliae Antistites ac prope universos Angliae catholicos, iucunde Nos scito accepisse. Tanta enim voluntatum significatio haud dubie ostendit in excelso loco sitam esse laudem tuam, eamque ita omnes percellere, ut omnium egregium sit de te, de tua vita, virtute iudicium. Rectum quidem iudicium; cum, et rebus et perpolitae orationis elegantia praeclara, edita a te scripta recte noverimus, cumque probe compertum habeamus quo monasticae perfecti-

onis studio, qua consilii gravitate, qua pastorali florueris ac floreas sollicitudine. Quare non absimili Nos opinione paternaque affecti caritate, tuum, venerabilis frater, omniumque tecum laetantium gaudium libenter communicamus ac de mutuo studio gratulamur utrisque. Benevolae caritatis Nostrae testimonium addat, volumus etiam calix sacrificalis, quem libet ad te dono mittere una cum apostolica benedictione, quam caelestium auspicem donorum tibi, venerabilis frater, dioecesis tuae clero populoque peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XII septembris MCMXII, Pontificatus Nostri anno decimo.

PIUS PP. X.

S. CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

I.

CONCEDITUR INDULGENTIA PLENARIA IN HONOREM BEATAE MARIAE VIRGINIS IMMACULATAE, PRIMO SABBATO CUIUSLIBET MENSIS LUCRANDA.

(*Ex audientia Sanctissimi, die 13 iunii 1912.*)

Sanctissimus D. N. D. Pius div. Prov. Pp. X, ad augendam fidelium devotionem erga gloriosissimam Dei Matrem Immaculatam, et ad fovendum pium reparationis desiderium, quo fideles ipsi cupiunt quandam exhibere satisfactionem pro execrabilibus blasphemiis quibus Nomen augustissimum et excelsae praerogativae eiusdem beatae Virginis a scelestis hominibus impetuntur, ultro concedere dignatus est, ut universi qui primo quolibet sabbato cuiusvis mensis, confessi ac sacra Synaxi refecti, peculiaria devotionis exercitia in honorem beatae Virginis Immaculatae in spiritu reparationis ut supra, peregerint, et ad mentem summi Pontificis oraverint, Indulgentiam plenariam, defunctis quoque applicabilem, lucrari valeant. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

M. CARD. RAMPOLLA.

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

II.

Decretum circa Indulgentias Festis Beatorum Adnexas.

Supremae sacrae Congregationi S. Officii sequentia proposita sunt dubia, quae versantur circa indulgentias in festis Beatorum concessas, quando haec transferuntur, nimirum:

I. An, translato in perpetuum festo alicuius Beati quod externa solemnitate non gaudet, transferatur quoque indulgentia concessa ecclesiis Ordinis regularis in casu tantum quo huiusmodi indulgentia concessa sit intuitu Beati eiusque expresso nomine, an etiam in casu quo non fuerit concessa intuitu Beati, id est eius expresso nomine, sed tantum affixa diei qua eius festum celebratur?

II. Et quatenus affirmative ad primam partem: Num translatio locum habere debeat, tam si festum pro universo Ordine, quam si pro aliqua tantum regulari provincia vel singulari conventu peragatur?

III. Num translatio indulgentiae locum habeat, si reposito in aliam diem fixe festo Beatorum, eorum solemnitas externa in antiquo die, ut ante officii repositionem perpetuam, affixa perseveret in populo?

IV. An quando festum Beatorum ordinis S. Francisci celebratur a variis familiis franciscalibus, non tamen eodem die sed diverso, Tertiarii saeculares lucrari valeant indulgentiam eidem festo adnexam, die quo festum illud celebratur ab ea familia cui ipsi subsunt, etiam si in proprio indulgentiarum summario alio die adquirenda designetur?

V. An Tertiarii, si eorum sodalitas erecta est in ecclesiis franciscanis quae festa Beatorum impedita in aliam perpetuo die translatam celebrant, in die tantum translationis indulgentiam plenariam consequi valeant?

VI. An Tertiarii, qui ecclesiam ubi sodalitas erecta sit non habere possunt, ideoque valent indulgentiam eiusmodi in qualibet ecclesia franciscali promereri, possint pluries eandem indulgentiam adquirere, si festa in diversis ecclesiis diverso die fixe recolantur?

Quibus dubiis mature perpensis, Emi Patres una mecum generales Inquisitores, feria IV, die 12 iunii 1912, dixerunt:

Ad I. Affirmative ad primam partem; negative ad secundam.

Ad II. Servetur Decretum S. C. Indulgentiarum, *Ianuen.*, 12 ianuarii 1878.

Ad III. Negative, iuxta Decretum S. C. Indulgentiarum, *Urbis et Orbis,* 9 augusti 1852.

Ad IV. Poterunt Tertiarii, pro lubito, eam lucrari die in summario designato, vel die quo festum recolitur ab ea familia cui ipsi subsunt: ita tamen, ut semel tantum a singulis indulgentia adquiri possit.

Ad V. Provisum in praecedenti.

Ad VI. Negative.

Et feria V, die 13 iisdem mense et anno, Ssmus D. N. D. Pius divina providentia Pp. X, in solita audientia R. P. D. Adsessori S. Officii impertita, supra relatas resolutiones Emorum Patrum benigne approbare dignatus est.

M. CARD. RAMPOLLA.

L. * S.

✠ D. Archiep. Seleucien., *Ads. S. O.*

S. CONGREGATIO DE RELIGIOSIS.

I.

QUOAD COMMUNIONEM INFIRMARUM IN MONASTERIIS CLAUSURAE PAPALIS.

Edito a S. C. Concilii, die 20 decembris 1905, Decreto *Sacra Tridentina Synodus,* quo inter alia praescribitur ut *Communio frequens et quotidiana praesertim in religiosis Institutis cuiusvis generis promoveatur,* earum consulendum quoque erat sorti infirmarum quae intra septa monasteriorum clausurae Papalis decumbunt; quum ipsa clausura, prout determinatur in iure canonico vigenti, aliquod in praxi videretur parere incommodum ad frequentiorem earum aegrotantium Communionem, praesertim ex eo quod *regulariter* nonnisi confessarius et in eius defectu capellanus, et, si sacerdos sit regularis, a socio comitatus, monasterii claustra ingredi valeat ad Sacramenta infirmis ministranda.

Quare Emi ac Rmi Patres Cardinales S. C. de Religiosis, occasione arrepta quorumdam dubiorum quae ad rem proposita fuerant, die 30 augusti 1912, in plenario coetu ad Vaticanum habito, quoad Communionem infirmis deferendam in

monasteriis clausurae Papalis, sequentia decernere existimarunt, nempe: In defectu confessarii vel capellani tertius sacerdos, etiam regularis, licet sine socio, legitime vocatus de licentia episcopi, qui pro hac licentia nomine ipsius episcopi concedenda etiam abbatissam seu superiorissam habitualiter designare poterit, sacram Communionem infirmis valeat deferre Religiosis, quae ad ecclesiae crates descendere nequeunt. Oportet autem ut quatuor religiosae maturae aetatis, si fieri possit, ab ingressu in clausuram usque ad egressum, sacerdotem comitentur, qui sacram pyxidem aliquas consecratas particulas continentem deferre, sacram Communionem administrare, reverti ad ecclesiam, eamdemque sacram pyxidem reponere debet, servatis rubricis a Rituali Romano pro Communione infirmorum statutis.

Et hanc Emorum Patrum sententiam et resolutionem Ssmus Dominus noster Pius Papa Decimus, ad relationem subscripti Secretarii, die 1 septembris 1912 ratam habere et confirmare dignatus est. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria sacrae Congregationis de Religiosis, die 1 septembris 1912.

Fr. I. C. Card. Vives, *Praefectus.*

L. * S.

✠ Donatus, Archiep. Ephesinus, *Secretarius.*

II.

Dubium quoad Indulta Abstinentiae et Ieiunii relate ad Religiosos.

Rmus D. Antonius Fiat, Superior generalis Congregationis Missionis et Filiarum a Caritate, a S. C. de Religiosis sequentis dubii solutionem expostulavit, nimirum:

Utrum in indultis apostolicis, quibus mitigationes vel dispensationes conceduntur ab abstinentia et ieiunio in regionibus intra et extra Europam, praesertim in America Latina, comprehendantur Familiae religiosae ibi degentes.

Emi autem ac Rmi Patres Cardinales sacrae eiusdem Congregationis, in aedibus Vaticanis adunati die 30 augusti 1912, re maturo examine perpensa, responderunt:

I. Affirmative quoad abstinentiam et ieiunium a lege Ecclesiae generali praescripta, nisi ab indulto excludantur religiosi.

II. Negative quoad abstinentiam et ieiunium a propriis Regulis et Constitutionibus statuta, nisi in indulto expresse de hac dispensatione mentio habeatur. Non servantes igitur huiusmodi abstinentiam et ieiunium, transgrediuntur quidem Regulam et Constitutionem, non autem legem Ecclesiae; ideoque culpam tantum et poenam incurrunt a Constitutionibus vel Regulis statutam.

III. Quoad vero Religiosos in America Latina degentes, standum novissimo Indulto per Secretariam Status concesso, die 1 ianuarii an. 1910.

Quas Emorum DD. Cardinalium responsiones Ssmus Dominus noster Pius Papa X, ad relationem infrascripti Secretarii, die 1 septembris 1912 adprobare et confirmare dignatus est.

Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria sacrae Congregationis de Religiosis, die 1 septembris 1912.

Fr. I. C. CARD. VIVES, *Praefectus.*

L. * S.

✠ Donatus, Archiep. Ephesinus, *Secretarius.*

III.

DUBIUM QUOAD RELIGIOSOS VOTORUM SOLEMNIUM DEGENTES AD TEMPUS EXTRA CLAUSTRA.

Quaesitum est ab hac sacra Congregatione negotiis religiosorum Sodalium praeposita, utrum Religiosus, habitu regulari dimisso, extra claustra ad tempus degens indulto apostolico, cum facultate ab episcopo obtenta celebrandi Missam et alia opera sacerdotis propria peragendi, subsit eidem Ordinario, ita ut episcopus habeat in eum iurisdictionem et auctoritativam et dominativam potestatem, quamvis in Rescripto desit consueta formula: Ordinario loci subsit in vim quoque solemnis obedientiae voti.

Emi autem ac Rmi Patres Cardinales sacrae eiusdem Congregationis, in plenariis Comitiis ad Vaticanum adunatis die 30 augusti 1912, praehabito duorum ex officio Consultorum voto, et re mature perpensa, responderunt:

Affirmative, facto verbo cum Sanctissimo.

Sanctitas porro Sua, ad relationem infrascripti Secretarii, die 1 septembris 1912 responsionem Emorum Patrum adprobare et confirmare dignata est. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria sacrae Congregationis de Religiosis, die 1 septembris 1912.

Fr. I. C. CARD. VIVES, *Praefectus.*

L. * S.

✠ Donatus, Archiep. Ephesinus, *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

10 April, 1912: The Most Rev. Neil McNeil, Archbishop of Vancouver, appointed to the Archiepiscopal See of Toronto.

15 May, 1912: The Very Rev. James Morrison, of the parish of Vernon River in the Diocese of Charlottetown, appointed to the Episcopal See of Antigonish.

31 July, 1912: The Right Rev. Timothy Casey, Bishop of St. John, appointed to the Archiepiscopal See of Vancouver.

2 August, 1912: The Rev. Edward Le Blanc, of the parish of St. Bernard in the Diocese of Halifax, appointed to the Episcopal See of St. John.

2 August, 1912: The Rev. John Pereira Barros, of the Archdiocese of San Pablo in Brazil, made Private Chamberlain supernumerary.

17 August, 1912: The Rev. Anselm Poock, of the Diocese of Salford (England), made Private Chamberlain supernumerary.

19 August, 1912: The Very Rev. Joseph Shiel appointed Bishop of Rockhampton in Australia.

18 September, 1912: Mr. Joseph Frey, of New York, made Knight of the Order of St. Gregory the Great (civil rank).

28 September, 1912: The Rev. John J. Tierney, of the Diocese of Wilmington, made Domestic Prelate.

2 October, 1912: Mr. James Dunn, of Jamaica, made Knight of the Order of St. Gregory the Great (civil rank).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

1. APOSTOLIC CONSTITUTION, ordaining that hereafter the faithful of the various rites (Latin and Greek Uniates) may receive Communion in either leavened or unleavened bread, according as they have opportunity, in churches (or from the hands of priests) of different rite.

Priests of either rite are authorized to administer Communion in leavened or unleavened bread, as necessity may dictate. These priests are nevertheless obliged to celebrate Mass and consecrate according to their own rite; they are likewise to administer Communion, whether it be under the species of leavened or unleavened bread, as necessity dictates, in the form prescribed by their own rite.

The faithful, in whatsoever form they receive Communion, are not thereby authorized to relinquish their allegiance to their own rite (Latin or Greek). Such change can be made only by permission of the Sacred Congregation of Propaganda (for Oriental Affairs).

2. PONTIFICAL LETTER addressed to the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport, congratulating the latter on the occasion of the golden jubilee of his priesthood.

CONGREGATION OF THE HOLY OFFICE (Section of Indulgences): 1. Grants a plenary indulgence (applicable to the souls of the departed) in honor of Our Blessed Lady on the first Saturday of each month to all those who, after having confessed and received Holy Communion, spend some time in devotion in honor of the Immaculate Virgin, in the spirit of reparation; the usual prayer according to the intentions of the Sovereign Pontiff is also prescribed.

2. Decides that the transfer of the feast of a "Beatus" carries with it also the transfer of the indulgences attached to the same—to be gained however but once.

S. CONGREGATION OF RELIGIOUS: 1. Grants that, in the absence of the confessor or chaplain of a cloistered community,

any other priest, secular or regular, who has the approval of the bishop (which approval may be regularly given to him, with the bishop's consent, by the superioress of the community), may distribute Holy Communion to the sick members unable to come to the *crates*. The priest who administers Holy Communion is to be accompanied, if possible, by four religious, from and back to the altar, in the manner prescribed by the Roman Ritual.

2. Answers affirmatively the doubt whether the Sisters of Charity (Vincentian) are at liberty to avail themselves of the Apostolic indults regarding fast and abstinence granted to different countries, especially Latin America, so far as these indults dispense from the general law, but do not affect the special laws of fast and abstinence prescribed by the Rules and Constitutions of this Order. These the members are obliged to observe, unless there is special exemption given.

3. Decides that priests of solemn religious vows who by Apostolic indult are permitted to serve on the secular mission and to doff for the time being their religious habit, are under the jurisdiction ("auctoritative et dominative") of the local bishop, as though they had pledged their obedience to him absolutely.

ROMAN CURIA gives the list of recent pontifical appointments.

METRICAL TRANSLATION OF PSALMS.

PSALM I.

Blessèd the man who hath not walked the way
Of wicked counselors with willing feet;
Nor stood in sinners' paths: nor gone astray
To sit him in the scoffer's scornful seat.

His joy is in the Lord's most holy Law:
And in His word divine, his true delight;
He shall consider it with love and awe,
Shall meditate upon it day and night.

And he shall flourish as a fecund tree
The brooks and running waters planted near,
That yields its grateful fruit abundantly,
And in its season glorifies the year.

Its leaf shall fall not; even so, the days
Of God's elect shall fadeless, changeless be;
And whatso he shall do, in all his ways
He shall be gladdened by prosperity.

Not thus shall fare the wicked. No, ah! no,
(Unlike the happy portion of the just),
They shall be driven by the blasts of woe
As from the earth is swept the wind-blown dust.

Therefore, they shall not in the judgment stand,
Nor rise to meet the righteous, face to face;
In councils where the just and wise command,
Sinners alas! shall have no part or place.

For lo! our God looks with approving eyes
Upon the way wherein His faithful tread;
He shall the wicked in their sins surprise:
Shall make their course to perish with the dead.

E. C. D.

PSALM VIII.

O Lord, our Lord, in all this earth we tread
How glorious is Thy majestic Name!
Thou o'er the heavens hast Thy glory spread,
And Thy magnificence above the same.

Out of the mouths of babes and sucklings weak
Hast Thou perfected praise before Thy foes,
That Thou Thine enemies might'st hold in check,
And vengeful adversaries all depose.

Considering Thy heav'ns—Thy handiwork,—
When I therein the moon and stars behold,
(Which in their sparkling splendor Thou hast set
And firm established in the skies of old)—

Oh! what is man that Thou, Almighty Lord,
Art mindful of him? What, the son of man
That Thou the Eternal, in Thy mercy broad,
Should'st visit him whose life is but a span?

A little less than angels Thou hast made
And fashioned him—hast formed him to abound
In gifts scarce lower than the heavenly hosts';
With glory and with honor hast him crown'd.

Thou makest him a ruler o'er the works
Of Thy blest hands: hast put all things revealed
Under his feet; hast sheep and oxen made
His subjects—with the cattle of the field.

Thou givest him a power, a control
Over the birds, creatures of sky and air;
The fishes of the sea, all things that pass
Thro' ocean's paths are given to his care.

O Lord, our Lord! forevermore the same,
In all the earth how wondrous is Thy Name.

E. C. D.

PSALM XVIII.

The heavens, abroad,
Tell the glory of God:
The brilliant expanse where His living lights shine,
With tongues as of flame,
Doth, ceaseless, proclaim
The work of His hands—His creation divine.

The day and the night,
The darkness, the light,
Like the flow of a stream, gushing forth without cease,
Discover always
His knowledge and praise,
The glory of God which shall never decrease.

Their language is heard
To earth's ends—in each word
Of creation's grand chorus. Their speech manifold
Is well understood
By the wise and the good
Who in all His fair works their Creator behold.

The sun is His tent
In the broad firmament,
And He, like a bridegroom, in beauty and force,
From His bridechamber goes,
From His sacred repose,
As a giant rejoicing to run His brave course.

Rising up, all alight,
In the orient bright,
He circles the heavens from end unto end;
From the furthermost parts,
Through His circuit He darts,
His heat none may hide from,—His fires naught fend.

The law of the Lord
Is in perfect accord
With man's glorious destiny. Spotless, sublime,
It giveth relief
To the children of grief:
Consoling, in sorrow, the creatures of Time.

The word of the Lord,
(Be it ever adored!)
Is constant and sure—making little ones wise;
His precepts are right,
His commands clear and bright,
Refreshing the soul, and enlight'ning the eyes.

Eternal, all clean,
Is His worship serene:
(The heathen's foul rites are of blood and of lust,)
God's judgments are true—
Ever old, ever new—
They are strictly, divinely, eternally just.

More should these be desired
Than treasures admired
Of gold or of jewels. His statutes, decrees,
More than honey are sweet,
More with dulcor replete,
Than droppings of honeycombs, fresh from the bees.

Thy servant with care,
With praise and with prayer,
Observeth Thy laws and Thy precepts, O Lord!
For, in keeping them fast,
From the first to the last,
Is fullness of recompense, plenteous reward.

Oh! who can discern
How oft in his turn,
He hath thoughtless, transgressed—wander'd heedless, astray?

From each hidden offence
My secret soul cleanse,
And purge all unrecognized failings away.

Thy servant, Lord, spare
From the stranger's false snare:
From the sway of idolaters, godless and proud,
For, free from their stain,
I shall blameless remain,
No grievous transgression my spirit shall cloud.

Even thus, shall each word
Of my mouth, gracious Lord,
And my heart's meditation before Thee appear
Ever pleasing and meet,
Everlastingly sweet
To Thee, my Redeemer, my Helper most dear!

E. C. D.

PSALM XXII.

The Lord God is my Shepherd,
With gentle rule He leads
To pastures naught can jeopard,
Where me He guards and feeds,
Supplying all my needs.

'Mid green and tender grasses
He wills me to abide;
In restful, watered places,
He nurtures me beside
The pure refreshing tide.

He hath, restoring, fed me,
Revived my soul's dull flame;
In righteous ways hath led me
With high and holy aim,
For sake of His blest Name.

Yea, tho', 'mid gloom constraining,
I walk Death's valley drear,
If Thou my steps sustaining,
Beside me dost appear—
No evils will I fear.

With Thee, my Shepherd, near me
To nerve my trembling feet,
Thy rod, Thy staff shall cheer me
With comfort sure and sweet,
Until the shades retreat.

Thou hast for me appointed
A feast my foes may see;
My head Thou hast anointed:
My cup, o'erflowing free,
How goodly 'tis to me!

Thy mercies ever yearning
Shall follow me always;
And to Thy house returning,
I there shall dwell with praise—
Dwell there for endless days.

E. C. D.

THE PRESENT STATUS OF CALENDAR REFORM.

The Fifth International Congress of Chambers of Commerce held its sessions this year in Boston, Mass., 24-28 September. First amongst its agenda was a Communication by the President of the Congress, M. Louis Canon-Legrand, on "Fixing the date of Easter, and the Reform of the Calendar". As the chambers of commerce have formally taken hold of the subject (at Prague in 1908) and seem determined not to let go of it, the action of the latest Congress is of interest. The President distributed his detailed communication in the form of a pamphlet. It appears in an English translation, however, in the *Boston Chamber of Commerce News* (Special Edition, 25 September). From it we quote:

In 1907, the German delegates on the permanent committee attending the meeting at Ostend proposed to enter on the order of the day of our Congress the question of the reduction of the variability of Easter. . . .

The question was raised at the Prague Congress in 1908. . . The two years which elapsed between 1908 (Prague) and 1910 (London) allowed all our associations to study this question, and at the London Congress we had a number of papers. . . .

The original question, as proposed at Ostend, to reduce the variability of the date of Easter, became transformed into that of fixing the date of Easter, and to this was added the reform of the calendar. . . .

The President sketches various suggested reforms, and remarks: "We welcome all these suggestions without favoring any one to the detriment of the others." He then notes the resolutions of the London Congress (1910) favoring (a) the establishment of a fixed international calendar and (b) an international agreement establishing a fixed date for Easter. That London Congress further instructed its Permanent Committee "to obtain an initiative on the part of some government to convoke for this twofold purpose an official diplomatic conference". The Swiss government undertook this initiative, which contemplated inviting the various governments of Europe to send representatives to an international conference, so that expressions of opinion and discussions thereon might be had, without any binding result. The American governments have not as yet been sounded upon this question of an international conference.

At this point the matter becomes of great interest to Catholics—the President remarking:

It is necessary to say a few words regarding the Holy See. The Swiss government, having no official representation at the Vatican, was unable to act directly, but is of the opinion, with the majority of those interested in this question, that the reform of the calendar is not practically realizable except with the assent of the Holy See, since the question was largely that of fixing the dates of religious holidays.

We have therefore sounded officially the attitude of the Holy See.

We know, from a reliable source, that the Holy See has submitted the question of the reform of the calendar for the consideration of the Congregation of Rites. It is stated further that this consideration would probably be quite lengthy, since it would give rise to an investigation throughout all Christian countries. We have, of course, never expected that so large a question could be solved quickly. We can utilize most advantageously the considerable time which will still be occupied with diplomatic delays; we must arouse public opinion. No innovation can be imposed on the public if the public does not accept it. We must prepare the public for the problem;

we must arouse and create public opinion. For this reason the Bureau has suggested to the delegates to the Permanent Committee to work in their respective countries in support of the principle of calendar reform, either by petitions of considerable magnitude, or by means of replies to interpretations on the subject.

The propaganda is a slow one, but appears to be a steady one. The brief historical review given above shows the genesis and spread of the idea; but the most significant recent illustration of the result of the propaganda is the action of the Seventh Congress of Chambers of Congress of the British Empire (11 June, 1912), which "passed unanimously a favorable resolve". The President attaches great importance to this action, "because it emanates from countries spread over the entire globe and representing a great variety of peoples, habits and customs".

The President's communication would fill four pages, but enough has been extracted to show the status of the movement when the Boston Congress opened its sessions, 24 September. Among the speeches made there, was one by the chairman of the London Chamber of Congress, wholly in approval; another by the representative of the Vienna Chamber of Commerce, who declared that "all important factors in Germany have agreed that the Easter holidays should be set for a definite date and that a uniform calendar should be introduced for the entire world", etc. A letter from the Chinese delegates was read, approving the reform.

From the remarks of the President at this session, it would appear that Switzerland had not made much progress in its proposed calling of an international conference—for the President uses the future tense (the Swiss government "will call for an international political conference").

So far there is nothing said or done which should make a Catholic feel uneasy. Indeed, the Swiss government appears to be properly careful of all the proprieties in respect of consulting the Holy See, without whose concurrence the scheme is, it considers, hopeless and impracticable.

The President, who had noted this fact in his communication to the Congress, has meanwhile heard something which leads him to say:

Now, as regards the religious question I have a few words to say. It is obvious that what we are doing does not go against any religious conviction; we respect all convictions; but we hold that all religions are interested to have a uniform calendar and can so arrange it. This is what we think, we merchants and business men, while respecting at the same time all religions.

Furthermore I have just received from one of my German colleagues a notice which is supposed to have come from the German Embassy at Rome to the Chancellory at Berlin, saying that it would appear that the Roman Curia, as well as the Greek Orthodox Church, would not be disposed to consider the question.

It would seem then—we simply have a notification coming from Germany—that at Rome, as in Greece, there is not a present disposition to consider the matter. That does not prevent us, however, from confirming it with our vote. We do not wish to be disagreeable to anyone, we respect all convictions, but we insist on saying, between business men and merchants, that it is desirable to have a fixed Easter and a uniform calendar.

He then requested the delegates who were favorable to this view to raise their hands. The Report says: " General raising of hands ", and the President thinks that " in these conditions we may consider that the Fifth Congress held in Boston unanimously confirms what has been decided at the London Congress ".

The last paragraph quoted from the address of the President is the first " disagreeable " note we have heard in respect of the religious side of the question of calendar reform. Is M. Louis Canon-Legrand a mere doctrinaire, or is he really one of those " merchants and business men " he several times refers to? Besides being president of the International Congress, he is president of its Permanent Committee; he is also president of the Federation of the Commercial and Industrial Associations of Belgium; he is president of the Chamber of Commerce of Mons; and, lastly, he is president of the Provincial Council of Hainaut. Apparently, he is intensely interested in the question of calendar reform because of his commercial relationships, and not because of any religious, or anti-religious, bias. If the attitude of the Holy See be that which the German Embassy is credited with publishing, those who are interested in sustaining the negative position of the Holy See might champion appropriately the non-religious

calendar suggested by Professor Alexander Philip, which in no wise affects the question of Easter, but confines itself merely to a civil regulation of the lengths of the months. If the agitation or propaganda of the Chambers of Commerce should gain great headway, so as to menace the status desired by the Holy Father, possibly the month-reform of the proposed civil calendar might offer a satisfactory compromise. This, at all events, is the thought of Mr. Philip, in a letter (dated 7 August, 1912) to the present writer:

> The President of the Swiss Confederation has intimated that his government will not proceed with the proposed Convention unless it is to be attended by representatives of the Pope and the Russian government. I attach little seriousness to the latter because Russia has not our calendar at present, but obviously a Conference affecting the *Gregorian* calendar wanting some representative from the successor of Gregory XIII would be incomplete. That cuts both ways. I hope nothing will be proposed [in the Boston Congress] which would incur the censure of the Pope. On the other hand, I trust the Holy Father will not unnecessarily stand aside. . . .
>
> Now, the reorganization of the monthly calendar is the first and necessary step. It would not require to be retraced, whichever of the various suggestions were adopted for further advance later. It is complete in itself and it, by itself, would enable many simplifications not only in the departments indicated by me, of Accountancy, Banking, etc., but in all departments of human activity where future and recurring arrangements require to be pre-arranged. Hence I think the clergy have a real and genuine interest in promoting this reform, quite apart from the consideration that if this change (which is embodied in the Harcourt Bill) were carried, the risk of any further step involving an attack on the Church would be removed. Let the Churches help in the realization of a normal secular calendar. Then the remainder will be so clearly within their domain that none will venture to act against or without them. Such, I am certain, is the wise course, and as no unfriend of Ecclesiastical rights, I hope the Church will realize the position in good time. For the Church, the Calendar has always, even in pre-Christian times, been a vital matter. . . .

Altogether, the agitation does appear to be one made, not against any religious traditions or convictions, but in favor of a civil or commercial reform of the calendar. Throughout the discussions of the subject, the commercial and civil better-

ments sought have been exclusively emphasized; and the religious side of the question—one which could not be ignored—came into the discussion, not as its prime motive, but rather as a circumstance demanding most careful consideration. Into the hidden motives of men it is not easy, at all times, to pierce. But the outward, superficial activities appear to be, in this matter of calendar reform, sufficiently innocent of malicious purpose.

H. T. HENRY.

THE PROPER ABBREVIATION OF THE WORD "MONSIGNOR."

To the Editor, THE ECCLESIASTICAL REVIEW.

Every now and then we are called to account for the abbreviation of the word "Monsignor". Sometimes the contraction "Mgr." is complained of as stupid or silly. Other times we are advised that "Msgr." is incorrect and ought not to appear in a book called official. Several times during the past few months it has been suggested that we place the matter before the Reverend Editor of the ECCLESIASTICAL REVIEW and ask him to give his opinion on the subject. To the Editor of the Directory the abbreviation "Mgr." has always seemed somewhat odd, standing as it does for manager. We can not however take it upon ourselves to alter the abbreviation. If some light were thrown on the subject by an authority, it might lead the Right Reverend Bishops and Chancellors, who surely read the REVIEW, to agree on some suggestions and changes.

In the *Annuario Pontificio* for 1912 or the *Gerarchia Cattolica* the abbreviation for Monsignor is "Monsig.", whilst in other Roman publications it is sometimes "Mons." Which, in your opinion, is the correct abbreviation, and which ought to be used in this country?

JOS. H. MEIER,
Editor, Kenedy's *Catholic Directory*.

Resp. Recognized English custom uses the abbreviation *Mgr.* for *Monsignor*. There is nothing incongruous in this custom. The fact that "Mgr." stands likewise for "manager" in our system of literal abbreviation, makes it no more objectionable than the use of "A. M." for Master of Arts (artium magister) because "A. M." also stands for forenoon (ante meridiem). We can not imagine the reader of the abbreviation "Rt. Rev. Mgr." mistaking it for any thing else

than what it is intended for, since such a phrase as Right Reverend Manager is hardly conventional.

The Italian form of abbreviation is no criterion for English readers, since we do not ordinarily use the Italian form of the word "Monsignore" (with the final *e*). Moreover, in Italian brachygraphy the form "Mgr." stands for "Magister", and its use for "monsignore" might therefore easily mislead, since both ecclesiastical titles are applicable to priests in Latin countries. Italian writers use three forms of abbreviation in documents for "Monsignore", viz. MonS, Mos, and M—S.[1]

For English-speaking countries "Mgr." is the most approved form, and the one adopted in the English and Irish Ecclesiastical Directories, in Sir Francis Burnand's *Catholic Who's Who,* and in such authorities as the *Century Dictionary, Standard Dictionary, Author and Printer,* etc.

DAILY COMMUNION AND PRIESTS' RETREATS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The yearly retreat of priests, made by order of the Ordinaries in many dioceses, is for the purpose of renewing and strengthening the priest's spirit. He is, according to the Apostle, "the dispenser of the mysteries of God". If our Catholic people knew that the priests during their retreats not only abstain from saying Mass, but through a firmly established custom of Jansenistic origin also refrain from going to Holy Communion, they would be greatly surprised and puzzled.

But such are the facts. The priests, who are commanded by Mother Church to exhort the faithful "often and with great zeal" to daily Communion, are compelled to go through a week of spiritual starvation, the personal and universal harm of which can not be offset by any series of sublime lectures and meditations. Any gentleman will offer his visitor, especially when he has called him from a long distance, some kind of food. The priest is called to the retreat, but his daily spiritual food is not even offered to him. Such is the case in most, if not all, retreats of priests in this country. Mgr. A. de

[1] See *Dizionario di Abbreviature latine ed italiane,* Cappelli.

Waal of Rome wrote me some time ago: "The Sisters to whom I give retreats go to Holy Communion every morning, and our priests say Mass every day during their retreats."

The *Action Eucharistique* (October, 1912) speaking of this matter says: "I regret that during our ecclesiastical retreats the priests are expected to abstain from Holy Communion. At no time is the need of graces greater, nor the disposition better in those who are of good will. Is it not in place here to remind the director of such retreats, who practically forbids Holy Communion to all, that he oversteps his rights? He arrogates to himself an advice which only the confessor has a right to give to his individual penitent. He sins in a double way against article 5 of the Decree of 1905: confessors, however, are to be careful not to dissuade anyone from frequent and daily Communion, provided that he is in the state of grace and approaches with a right intention. In a good number of dioceses in France—in Belgium in all dioceses—the priests communicate freely.

Would it be out of place or asking the impossible, if our bishops were asked to provide that Holy Communion be distributed at the community Mass every morning during the priests' retreats, so that all who are willing may feel that they are welcome at the railing? Let us also hope that the time may not be far off, when ways and means may be found, so that priests may say Mass every morning during their retreats. Where there is a will, surely there will be found a way.

L. F. SCHLATHOELTER.

Troy, Missouri.

EFFICIENCY OF MODERN SEMINARY EDUCATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

What seems to me an important question, suggested by some recent articles in the REVIEW, is this: Is the American young priest, the product of the latest improvement in seminary education, equal or in any respect superior to his brother in the sacred ministry of fifteen or of twenty years ago? We hear the assertion on every side that he is not so well equipped in the essentials of his work, that his zeal is of the superficial kind or of that quality which looks to promotion chiefly, whilst he is much more exacting in his demands for material comforts and rights than were his predecessors. If this be

true it is a serious matter, the cause of which ought to be inquired into not only by the directors of our seminaries but by the pastors who are expected to support ecclesiastical institutions at considerable sacrifice and expense. Would it not be advisable to invite discussion of the question in order to see what truth there is in the vaunted progress in methods of ecclesiastical education on the one hand, and in the common report on the other, that our young clergy are lacking considerably in the missionary and apostolic spirit, from which neither the regular nor secular priest can dispense himself justly? I do not sign my name to this communication, for the reason that, if it were known to my neighbors, I might seem to criticize local conditions.

CONNATUS.

THE ESSENTIAL PRESENCE OF THE MATTER FOR CONSECRATION.

The discussion in this number of the REVIEW regarding the valid consecration of a host that is placed outside the corporal is typically suggestive of the cavilling scrupulosity to which an *exaggerated* importance given to theological pronouncements at times leads, where common sense or reason should be the guide. We have no hesitation in the present case in expressing our sympathy with the view taken by Father Patrick Cummins. Setting aside for the moment the otherwise useful refinements of scientific or systematic theology, and taking the stand of the Patristic teachers who had neither St. Raymund nor St. Alphonsus, nor Lehmkuhl nor Marc, to formulate their scruples, we would say that the essential requirement in the case of consecration, namely that of the *materia certa, praesens, prope posita,* is verified whenever the host is on the altar within sight and knowledge of the celebrant. The latter intends to consecrate the host which he assumes to be on the corporal. Whether it lies on the corporal (as normally it should) or within ten (or, as D'Annibale thinks, even within twenty) feet, matters little if these conditions are verified.

CHOICE OF A DIOCESAN PATRON.

Qu. Is the Ordinary at liberty to select as "Patronus Dioecesis" or "loci" a saint distinct from the titular of his cathedral? In the case about which I am inquiring the latter is an Irish saint whose feast-day does not particularly appeal to the German, Slav, and

other nationalities which are represented in large proportion in these parts. My idea would be to designate as a separate "Patronus loci" or "dioecesis" an American saint, since we have a number of such in our Office recited by all the clergy. Would it be allowable to choose the Venerable John Nepomucene Neumann, whose claim to heroic sanctity appears to have been well established, although the process of his canonization has not yet been completed? His having been a bishop in the United States, and his being both an American citizen and an immigrant from the Austrian country whence come so many of our Catholic people at the present time, would have a good effect in unifying the different nationalities with which a bishop in this country has to deal. After all, religion and the worship of the Church to which all these people belong is the best way to bring about that unity which we all desire.

Resp. The election of a "Patronus loci" or "dioecesis", to be liturgically recognized, is not within the power or faculties of a bishop, but requires the ratification of the entire diocese in a synod.[1] The choice must moreover be reported to the Sacred Congregation and be approved by the same.

A similar decree forbids the choice of any but canonized saints as "Patroni", save for localities in which for special reasons the Church permits a limited cultus of certain "beatified" saints closely connected with the localities. The reason for this restriction is that the Church exercises a final or definitive judgment of her "magisterium infallibile" only in the last act of canonization.[2]

THE CONFITEOR IN THE CASE OF THE "BENEDICTIO APOSTOLICA" AFTER EXTREME UNCTION.

Qu. Must the Confiteor always be repeated before giving the final indulgence after Extreme Unction? I was taught so; but it is very awkward in case the priest has to administer the last Sacraments to a number of patients in a hospital ward. I should think the rubrics do not oblige under such circumstances, especially when time urges.

Resp. In the first place the Confiteor and Prayers prescribed for the administration of Extreme Unction need be

[1] See Decretum pro Patronis in posterum eligendis, S. R. C., 23 March, 1630.
[2] Conf. Decr. super Cultu Beatis praestando, S. R. C., 27 Sept., 1659.

said but once for a number of patients in the same room. Only the formula of anointing is repeated for each individually. Then, "si immineat necessitas conferendi unum post aliud immediate, licere semel in casu." Hence in the above case the "Absolutio Apostolica" may be given without repeating the Confiteor (S. C. O., in Quebec., 1 September, 1851).

ANOINTING OF THE FEET.

Qu. In anointing the feet at Extreme Unction, a priest of a Religious Order, whom I saw administering the Sacrament lately, anointed the sole of the foot first and then the upper part near the instep. I had never seen this before, as the custom with us as inculcated in the seminary has been to anoint merely the upper side of each foot. Is there any warrant in the rubrics for the double anointing?

Resp. The common rule taught by Baruffaldi, Billuart and others, and approved by general practice, is to anoint the upper part of the instep, "ad pedes, in parte superiore". St. Alphonsus, following the prescription of St. Charles laid down in the Acts of the Church of Milan, would have the unction applied to the soles of the feet, *in plantis.* Many priests, in order to reconcile both views, anoint the sole and then the instep. The Sacred Congregation, when asked which was the proper way, answered *Nihil innovandum* (S. R. C., 27 August, 1836). This means that where there is a definite custom it is to be observed; otherwise one is free to choose without scruple.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. The Sixto-Clementine Vulgate. Was the Sixtine Vulgate really intended and issued as an authentic or authoritative edition of Sacred Scripture? The errors of this edition were many. Did Sixtus V promulgate the Bull whereby such an edition, despite its mistakes, should become the authentic Bible of the Latin rite? In 1907, Monsignor Baumgarten[1] insisted that the fact of the promulgation was beyond the shadow of a doubt. Sixtus V had not only published the Sixtine Bible, but had authoritatively imposed it upon the faithful as a final and authentic edition of the Vulgate. There had been no idea of a later and more accurate edition. The errors of the 1590 edition were not avowed, as Cardinal Bellarmin, in his famous preface to the Clementine Vulgate, would lead us to suppose. And how did Monsignor Baumgarten make good his opinion? He had actually found the identical Bull of promulgation "Eternus ille". It was stowed away in the Vatican archives of Sant Angelo. The very text of this original Bull of Sixtus V on his edition of the Vulgate was now printed in *Biblische Zeitschrift*.[2] The evidence seemed overwhelming. On the reverse side of the last page of the Bull was the written testimony of the Magister Cursorum, Pompeius Euerra, to the fact that, on 10 April, the Bull had been posted upon the doors of the Lateran basilica. Such posting was then the form of promulgation. If this written testimony were true, the denial of the promulgation would be gratuitous and useless.

The worth of the witness of Euerra does not seem to be such as Monsignor Baumgarten deems it to be. Fr. Xavier Marie Le Bachelet, Professor of Theology in the Jesuit Scholasticate of the Provinces of France and Lyons at Ore Place in England, unhesitatingly threw that witness out of court.[3] As

[1] "Die Veröffentlichung der Bulle 'Eternus ille coelestium' vom 1 März, 1590," in *Biblische Zeitschrift*, v. 189-191.

[2] "Das Original der Konstitution 'Eternus ille coelestium' vom 1 März, 1590," *Bibl. Zeit.*, v. 337-351.

[3] *Bellarmin et la Bible Sixto-Clémentine*, étude et documents inédits. Beauchesne, Paris, 1911; and *Études*, 20 March, 1911.

the most thorough and intensive student of Bellarmin now living,[4] Le Bachelet deserves a hearing. Of course, he is bent on freeing the great cardinal from the charge of falsehood. This charge is commonplace in Protestant writings on the Vulgate, was made by those opposed to the beatification of the Venerable Servant of God, and is now and again put forth by Catholics. Recently the Abbé Turmel [5] scored Bellarmin as at any rate insincere when he wrote, in the preface to the now extant Clementine Vulgate: "Quod cum jam esset excusum, et ut in lucem emitteretur idem Pontifex [Sixtus V] operam daret, animadvertens non pauca in sacra biblia praeli vitio irrepsisse, quae iterata diligentia indigere viderentur, totum opus sub incudem revocandum censuit atque decrevit." These statements Le Bachelet defends as sincere and truthful. The single witness of Euerra does not decide the dispute against Bellarmin.

Monsignor Baumgarten again took issue with the defenders of the Cardinal.[6] He traced forty copies now known of the Sixtine Vulgate—eight in Rome, seven elsewhere in Italy, seven in Germany, four in Austria, eight in England, three in Paris, one in St. Petersburg, one in Madrid, one in New York. Le Bachelet admits that the Sixtine Vulgate was published. The issue is not over the publication of the book, but the promulgation of the Bull whereby that book was authoritatively decreed to be the authentic edition of the Latin Vulgate. Monsignor Baumgarten cites the periodical *Avvisi di Roma* for 1590, as it follows the current history of the Bull and the Bible of Sixtus. The data are most interesting. On 2 May are announced the publication of the Sixtine Vulgate and its distribution to the Cardinals and chief members of the Pontifical Court. On 3 June we learn that twenty-five briefs and Bibles were sent to the princes and sovereigns of Catholic countries the 29th of May; and that, in the brief to the emperor, Sixtus spoke of his constitution as already issued

[4] See his *Votum Bellarmini de Immaculata B. V. M. Conceptione,* Paris, 1905; *Bellarmin avant son Cardinalat,* Paris, 1911; the article on Bellarmin in *Dictionnaire de Théologie Catholique,* Paris, 1903; together with many articles in *Études.*

[5] *Revue du Clergé Français,* 1 Dec., 1904, 15 Jan., 1907.

[6] *Die Vulgata Sixtina von 1590 und ihre Einführungsbulle.* Aktenstücke und Untersuchungen, München, 1911.

(*iam edita* not *promulgata*) whereby the Sixtine edition was made authoritative. On 22 August the Bull "Eternus ille coelestium" is announced as published; a résumé of its contents is given. On 27 August the death of Sixtus is recorded and the sale of the Bible and of the Bull is suspended. This is all most useful in our study; but it is not the last word. There can be no doubt but the Bible was printed and distributed and sold. It is just as clear that the Bull "Eternus ille coelestium" was actually printed. Was it promulgated? Before 25 August, the day on which Sixtus died, was the Bull affixed to the doors of the Lateran or did the Pope withhold the promulgation because he intended a later and more correct edition? We have a witness for each side—Euerra for promulgation, Bellarmin for non-promulgation of the Bull.

Other witnesses to the promulgation there are not. As to the two copies of the Bull that are in Rome, they only prove the admitted fact of the printing and sale of the Bull. One of these copies, that in the Vatican archives, has the signature of the prodatary and of the secretary. This formality would be important were both signatures authentic; but Le Bachelet shows that the Cardinal Prodatary has not signed, the secretary, M. Vestrius Barbianus, has written both signatures.[7] The absence of an authentic signature of the Cardinal Prodatary is significant. More significant still is the absence of the usual formalities from this Bull as it stands in the collection of the Vatican archives entitled *Lettere ai Principi,* t. xxii. The two documents that precede and the two that follow are all signed by more witnesses than the secretary, and all contain testimony of registration "apud Marcellum Secretarium" and of promulgation. Why are these usual formalities absent only from the Bull "Eternus ille"? No other reason can be supposed save that of Bellarmin—the Bull was never promulgated.

The data provided by the *Avvisi* throw no new light upon our question. Le Bachelet had already [8] published the despatches of Olivares to Philip II, which contained all that the *Avvisi* announce and more, to wit, the intention of Sixtus V, before

[7] *Études,* 5 Oct., 1912, page 71.

[8] *Bellarmin et la Bible Sixto-Clémentine,* pp. 79 ff., 188 ff.

the 28 May, to make the Sixtine Bible the authoritative and final edition of the Vulgate. For Olivares writes: "Que no avia de aver otra biblia de aqui adelante" (p. 194). Indeed, in the process of beatification of the Venerable Servant of God (*Positio,* 1712), everything was admitted which Monsignor Baumgarten has so assiduously striven to make good: "Licet daremus permissum fuisse a Sixto, ut sua editio publice prostaret ac venderetur, non ex hoc sequitur quod Bulla Sixti praefixa solemniter sit publicata, quia solemnitas quae de more adhibetur, in publicatione Bullarum, non consistit in solo permissu superiorum, ut illae jam impressae vendantur, vel seorsim, vel simul cum opere ad quod referuntur et cum quo conjunctae sunt." Moreover, in examining the witness of the *Avvisi,* Le Bachelet scores a good point. Monsignor Baumgarten had cited the periodical as saying on the 22 and 25 August, 1590, "finalmente è uscita la Bolla," "at last the Bull has appeared". There might be reference to promulgation, did not the *Avvisi* in each number add two very important words omitted by Monsignor Baumgarten, "finalmente è uscita la Bolla *in istampa,*" "at last the Bull has appeared *in print*".

When all the evidence in favor of promulgation has been sifted there remains only the witness of Euerra, the Magister Cursorum. Against this sole witness, Fr. Le Bachelet sets: 1. the authority of Bellarmin in the preface to the Clementine Vulgate; 2. the authority of the cardinals who agreed to his explanation of the intention of Sixtus; 3. a letter of Fr. Alber, Assistant of Germany, who in 1610, stated that the Bull had never been promulgated because it had never been registered in chancery; 4. the word of many cardinals given to Bellarmin in 1591; 5. the witness of Fr. Azor, who was of the time of Sixtus V and, in a public disputation in the Roman College, denied the value of Euerra's certificate of promulgation, explaining that this certification was done in anticipation so as to expedite the printing of the Bull; 6. the anonymous "Particula praefationi Sacrorum Bibliorum inserenda." Herein we read of Sixtus V: "Biblicos ipse libros quasi privatim excudendos curavit . . . ut postea maturius de toto negotio deliberare, atque Vulgatam editionem prout debebat publicare possit." Monsignor Baumgarten deems this state-

ment of Fr. Azor to be mere gossip; and throws out the witness of the anonymous "Particula" as the work of Toledo and consequently prejudiced. This is a gratuitous assumption. Fr. Le Bachelet shows that the witness is that of Angelo Rocca, the chief collaborator of Sixtus V in the publication of his Bible. This opinion had already been expressed by Prat [9] and Nisius.[10] The reasoning of Le Bachelet does not convince the author of the Bulletin in *Révue Biblique,* April, 1912; and may be equally ineffective with others; it will, at any rate, show that the charge of insincerity in his preface to the Clementine Vulgate has not been clearly made good against Bellarmin.

2. Archeology. a. *New Hittite Inscriptions.* The Cornell Expedition to Asia Minor has published the second part of the first volume of its *Travels and Studies in the Nearer East* (Ithaca, 1911). Among the Hittite inscriptions which it contains are two that Dr. Sayce, Professor of Assyriology in the University of Oxford, considers to be most important. These are Gurun inscriptions which show that Khattu-kanis, King of Carchemish, extended his power so far North as Gurun. The Cornell photograph of the Beacon Stone, Nishan Tash, at Boghaz-Keui, convinces Dr. Sayce [11] that it was once covered with Hittite inscriptions. These cannot be deciphered now, because of the weathered condition of the monument.

b. *Excavations at 'Ain Shems.* The Palestine Exploration Fund, after its most successful excavations at Gezer, has been at work, since April last, at 'Ain Shems, the almost certain site of the Biblical Beth Shemesh. Mr. Macalister has accepted the chair of archeology in Trinity College, Dublin; his leadership will be missed by the Fund. Dr. Duncan Mackenzie, co-worker with Sir Arthur Evans in the excavations of Knossos in Crete, will conduct the new campaign. The outlook is encouraging. No nearby villages nor insurmountable cemeteries will obstruct the pick and shovel; nor will the inevitable *wely,* a sanctuary in honor of the dead, cry out *harim,* "Keep off", as the most interesting finds come within

[9] "La Bible de Sixte Quint," *Études,* Sept., 1890.

[10] "Zur Geschichte der Vulgata," *Zeitschrift für katholische Theologie,* 1912.

[11] *Expository Times,* Nov., 1912.

reach. The excavations at Lachis, Tell es-Safy and Gezer brought to light much that had to do with other than Israelitish antiquities. These strongholds were ever able to withstand the onslaught of Israel, and probably held out against her domination until the era of the Macchabees. Not so Beth Shemesh. Here was a frontier outpost of Israel from earliest times, a protection against Philistine intrusion. In place of the quarterly statement which had hitherto been published, merely a current account of the work appeared last year in the Palestine Exploration Fund's Quarterly Statement. The policy will hereafter be to issue an annual statement of the results of the excavations at 'Ain Shems. In this wise will there be less danger of hurry and hazard in the conjectures of the explorers. Thus far the fortified town has been pretty accurately located and limited, a general idea has been formed as to the chronological layers to be looked for in the ruins, and considerable booty has been got out of the nearby necropolis. In its most ancient portion, the town's walls are now seen to have been massive and megalithic; they belong, Mr. Mackenzie thinks, to the age of bronze. The tombs afford evidence of ante-Semitic life as early as the troglodytes. These cave-dwellers can be traced in the neolithic and earliest bronze implements found *in situ*—records, the excavators say, of the third millenium before Christ. A hypogeum, or underground tomb, of the neolithic period shows such signs of funeral sacrifices as does the Crematorium of Gezer; it was later used in the days of Egyptian rule, as is clear from the scarabs and statues picked up therein; and yet shows no sign either of Babylonian or of Aegean influence.

c. *Writing in the time of Moses.* They that defend the traditional position of Mosaic authorship of the Pentateuch sometimes go into the side-question of the script employed by the scribes of the great lawgiver. Was it alphabetic or ideogrammatic? Phenician, Assyrian or Egyptian? Professor A. S. Zerbe[12] attempts to prove that the Phenician alphabet was known as early as the time of Moses and was used in the composition of the Pentateuch. The last redaction of the five books he assigns to an age not much later than

[12] *The Antiquity of Hebrew Writing and Literature,* or *Problems in Pentateuchal Criticism.* Cleveland, 1911.

that of Josue. Dr. Sayce holds that all archeological evidence is against the use of Phenician script in Palestine before the time of David. If this be true, then cuneiform writing was most likely employed by the scribes of Moses. At times we might clear up difficulties of our Massoretic text by this working hypothesis of the use of an ideogrammatic or a syllabic script. Take for instance the names of the kings whom Abraham defeated about 2100 B. C., as they are preserved to us in the fourteenth chapter of Genesis. These names may have been preserved in a cuneiform clay cylinder. Later on the Jewish scribe, who transliterated the chapter in Phenician script, may have handed down to us mutilated forms of the names. In this way, Ellasar was written for al Larsa. Ammu-rapi, the Amorite name of the Babylonian Khammu-rabi, was miswritten Amraphel. How this? Because we know that the same cuneiform sign stood for both *pil* and *pi*. The scribe may have read Am-rapil for Am-rapi or Ammu-rapi.

d. *The Sinking of Philae.* By next January the work of the great dam at the first cataract of the Nile will be completed. The enlargement of this Assuan dam will hold back such an amount of water as to submerge almost all of the splendid temple of Isis upon the lovely island of Philae. We shall regret the loss of the Hall of Columns, the ruin of its massive shafts and their beautiful painted capitals, and the ultimate tumbling down of the restored temple. The Egyptian government has underpinned and braced the buildings, but they are set up with very porous stone. The water will gradually soak in and crumble the lower portions of the stone-work; it will soak up above the surface-level and bring down the huge blocks that make the roof. The need of the people is imperative; the interests of archeology must yield to that need. Fortunately the buildings on Philae are of a later period and can be duplicated elsewhere in Egypt. They contain a relief of Cleopatra and her son Cæsarion by Julius Cæsar.

3. Interpretation. Fr. Juan G. Arintero, O.P., has issued his second volume of "Desenvolvimiento y vitalidad de la Iglesia".[18] A preliminary sketch of the book had appeared in *La Ciencia Tomista,* July and August, 1911, and was taken to

[18] *Evolucion Doctrinal,* Salamanca, 1911.

task by L. Murillo, S.J.[14] An objective evolution of the deposit of faith had been defended, like to that of the development of the acorn into the oak tree. "At first many truths, and these the most important, were not recognized nor explicitly believed. . . . To prove this fact, it were enough to recall all that it cost, even after the Council of Nicea, fittingly to formulate the fundamental dogmas of the Trinity and the Incarnation."[15] The mistake here made is a dangerous one. We cannot admit that before the fitting definition of the great dogmas, there was no faith in such dogmas. Such an admission would be tantamount to the admission that during the first few centuries the Incarnation was not in the consciousness of the Church. The consciousness of the Church was always clear in the matter of the divinity of Christ; the consciousness of theologians was not always so clear. The definitions of Nicea, Ephesus and Chalcedon were not to clear up the consciousness of the Church—quite the reverse, these definitions would never have been, had not the consciousness of the Church been clear upon the dogma defined and cleared up. The definitions of the great councils in this matter of the Incarnation purposed merely to share with theologians some of the Church's clearness about the divinity of the Saviour. This clearing up of the theologians about a dogma is not an *objective* evolution of that dogma. All such evolution is *subjective;* it is as the clearing away of a mist which has prevented the theologians from seeing clearly. The dogma remains in the consciousness of the Church just what it was before the mist was cleared away, just what it was when Christ or His Holy Spirit entrusted it to the Church to have and to hold and to hand down from generation unto generation. In view of the points scored by Fr. Murillo, Fr. Arintero has very much modified his opinion in the volume that has just appeared. However, he still holds that all the preaching of the New Testament preachers no more than laid the seed in the consciousness of the Church; and that that seed and its consequent seedling are ever evolving and evolving in the consciousness of the Church by means of religious ex-

[14] *Razon y Fé,* vol. 31, pp. 141, 277.
[15] *Ciencia Tomista,* 1911, p. 380.

perience. It is a dangerous theory, even though the learned Dominican protest that he is far from denying the existence of any dogma in the consciousness of the Church from its infancy.[16]

4. Text. The J. P. Morgan collection of Coptic Manuscripts has been listed by Dr. H. Hyvernat.[17] There are fifty volumes chiefly in Sahidic, the Coptic of Upper Egypt, a dialect in which our Coptic manuscripts were singularly scarce; the collection contains also Bohairic or Lower Egypt and Fayumic or Middle Egypt MSS. Of the Old Testament books, Leviticus, Numbers, Deuteronomy, 1 and 2 Samuel and Isaiah, are represented by complete MSS.; of the New Testament books, Matthew, Mark, John, the 14 letters of Paul, 1 and 2 Peter, 1-3 John, are complete and Luke is incomplete. Despite the fact that these MSS. are not later than the ninth or tenth century, they will be of service in the reconstruction of the sacred text—especially so will the Sahidic MSS. be. Hitherto we have had only the Apocalypse of the books of the New Testament represented by a complete Sahidic MS. The Bohairic finds may help to solve the question of the age of the Bohairic text. Guidi and Leipoldt and others will not allow that this North Egyptian Coptic version was made earlier than the seventh century. H. C. Hoskier[18] tries to make good the existence of the Bohairic version in the third century, its use by some of the fourth-century Egyptian writers, and the influence exercised upon Codex Sinaiticus (fourth century) by the Bohairic, Old Latin and Old Syriac versions. The kinship of Codex Sinaiticus with the Bohairic version is commonly enough held. Hoskier's theory of polyglot exemplars is peculiar to himself. He deems that the scribes copied from polyglots, either trilingual (Greek-Latin-Syriac) or quadrilingual (Greek-Latin-Syriac-Coptic); in fact, he would have it that by the close of the first century "they were using Greek and Syriac together". An interesting, though rather peculiar text-study

[16] Cf. Murillo, in *Razon y Fé*, Oct., 1912.

[17] *Journal of Biblical Literature*, xxxi, 54-67.

[18] *Concerning the Date of the Bohairic Version: Covering a detailed examination of the text of the Apocalypse and a review of some of the writings of the Egyptian Monks.* London, Quaritch, 1911, pp. viii-203.

is that of John S. McIntosh, *A Study of Augustine's Versions of Genesis.*[19] Its use will be that of a contribution to the study of St. Augustine's witness to the text of the Old Latin version of the Bible; and of an offset to the recklessness of Zycha's edition of Augustine in the Vienna *Corpus Scriptorum Ecclesiasticorum Latinorum.* This latter editor starts out with the wrong idea, namely that Augustine used one recension of the Old Latin version and no other version nor any text of the Bible. The result is that we are often given an *edited* text and not St. Augustine's original. We say that the starting-point of Zycha is wrong, because St. Augustine himself implicitly tells us that he did not keep to one recension of the Old Latin; he refers to variant versions, good and bad readings in Greek codices, and even Hebrew readings.

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[19] "A Dissertation submitted to the Faculty of the Graduate School of Art and Literature in candidacy for the Degree of Doctor of Philosophy, Department of Latin." University of Chicago Press, 1912, pp. x-130.

Criticisms and Notes.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Part I. Literally translated by Fathers of the English Dominican Province Vol. II. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 564.

THE CATHOLIC FAITH. A Compendium authorized by His Holiness Pius X. Translated by permission of the Holy See. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 128.

To connect in one review the *Summa Theologica* with an almost elementary Catechism may seem like paralleling the well-worn story of the sermon on confession preached on St. Joseph's day because the Saint, being a carpenter, would have built confessionals were he still working at his trade. And yet not so. The *Summa* is the logical outcome of the Catechism and St. Thomas had *novices* in view when he constructed his wonderful synthesis: "consideravimus hujus doctrinae novitios," as he says. Perhaps, too, the priest at the present day could not do very much better than to take the above compendium of Faith and develop it for his people in the light of the truths found in parallel parts of the *Summa.* To the receptive mind there are few, if any, more suggestive sermon books than the *Summa,* and the preacher of the Word who will make it his constant companion need never be lacking in solid, nutritious food for his flock. Of course, to preach the abstract truths as they are found in St. Thomas would be worse than pedantic. They must be assimilated to the preacher's individuality and illustrated by story and example. Nevertheless they are truths that are readily assimilatable because they reach the depths of the spirit through the avenue of "common sense",—the universal possession of sound minds.

It will be noticed that the volume above is the second in course to appear. The first volume, which was published a year or more ago, and which was reviewed at the time in these pages, embodied a translation of the *Quaestiones de Deo Uno* (I-XXVI inclusive). The volume at hand contains those *de Deo Trino, de Creatione, de Angelis,* and *de Operibus sex Dierum* (XXVII-LXXIV). The translators here, as in the preceding volume, have performed their very difficult task with uniform success. They aimed primarily at fidelity to the text and this they have on the whole attained. Here and there indeed the critical eye might look for even greater exactness: for instance, in Q. XXVII, Art. 5, in c. a., it is doubtful whether

St. Thomas meant by "sentire" the act of "feeling". He probably means, as he usually (always?) does by "sentire", the act of sense perception; again, in the next Question, Art. 1, in the closing sentence of the *corpus articuli:* "in the identity of the same nature" seems to be a redundancy, which is not in the original. These blemishes, however, and other such, resulting from an excess of the virtue of fidelity, are of secondary, if of any, importance.

The translators have resolutely set their face against adding a single annotation. From their own point of view they have of course in this acted wisely, though the reader, at least if unfamiliar with scholasticism, may think otherwise.

The compendium of Catholic Faith in title above is a translation, "made by special permission of the Holy See, of the *Catechismo Maggiore* which Pius X has prescribed for use in all the higher classes of schools in the Province of Rome." The doctrine therefore which that catechism contains "is published with the highest authority any compendium of Catholic teaching can possess". The translator has departed from the catechetical form, partly because the original in that form has previously been rendered into English, and partly because the positive form is more acceptable to adults. Besides, there is already an abundance of Catechisms in English. Although the same may no doubt be said of doctrinal manuals, the present compendium (which is also so worthily executed) will likewise be welcome not only to Catholics, but, it is to be hoped, to non-Catholics, who may wish to have in a succinct form the belief and practice of the Church.

THE SODALITY OF OUR LADY STUDIED IN THE DOCUMENTS. By Father Elder Mullan, S.J. Third edition (first in English) revised and enlarged by the author. New York: P. J. Kenedy & Sons. 1912. Pp. xxv.–180 and 328.

STORY OF THE SODALITY OF OUR LADY (PRIMA PRIMARIA). By the Rev. Edmund Lester, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 74.

The Sodality of Our Lady has, during its existence of over three hundred years, proved itself one of the most effective means of harnessing to the service of God the youth who are passing from the age of childhood to that period of maturity when the sense of responsibility and independence begins to assert itself as part of our social existence. To-day it flourishes best among young women. Originally it was designed for boys at that critical age when character

is beginning to develop, and when conscience is awakening to the sense of duty. It was on the eve of the Annunciation, 1563, that the young Belgian Jesuit John Leunis, in the class-room of the Roman College, conceived the idea of drawing into a circle of specially devoted clients of the Immaculate Virgin Mother of Christ the young students of his class. They were to be "Knights of Our Lady", whose duty it would be to carry out, first, in their own daily conduct, the sublime virtues of purity, of honor, and of chivalrous charity. Next they were to defend and propagate the honor of Our Lady as pattern of every noble virtue, and as Queen and Protectress of the student body. The fire enkindled in the hearts of the young boys quickly spread. Soon every Jesuit college throughout Christendom had its battalion of "Knights of Our Lady". In time the ranks of the Sodality were opened to youths and men not under Jesuit direction. Not until two hundred years later, in 1751, were affiliated branches of the Sodality for girls and women recognized by the Society. Under Leo XII in 1825 a great impetus was given to women's Sodalities of Children of Mary affiliated to the Prima Primaria of Rome.

The further development of the Sodality, its wonderful fruits shown in the long array of illustrious saints that have come from its ranks, the methods which were evolved gradually for preserving its spirit, and the favorite devotions adopted by the Children of Mary and enriched with spiritual graces from the treasury of the Church, are the subject of Father Lester's brief comment in the little *Story of the Sodality of Our Lady*.

Much broader in scope and with a distinctly scientific purpose is Father Elder Mullan's volume of over five hundred pages. It is of course a historical record, but one that deals with sources. In the first place we have a detailed Introduction containing the acts of the Holy See regarding the establishment of the Sodality, its specific purpose, the means adopted for its propagation, its statutes and rules, conditions of aggregation, government, obligations of membership, etc. Apart from these features and of distinctly valuable consideration is the study of the workings of the Sodality as an instrument of education, social uplift, and moral reform. Whilst the author does not enter upon these topics in the fashion of an essayist, his volume contains all the elements for a minute study of the questions connected with efforts at social reformation.

The second part of the work is purely documentary. It contains the texts of Pontifical Bulls and Briefs, Rescripts of the Sacred Congregations, Rules and Regulations contained in letters of the superiors of the Jesuit Order, in the *Ratio Studiorum*. Among the instructions given to the Society on the subject of Sodalities is one by

Father General Aquaviva in which he declares that women are not to be admitted to the Sodalities, and another in which he urges that priests be encouraged to form Sodalities among themselves. Both measures were wisely suggested by the conditions of the times, that is at the end of the sixteenth century, when the Church looked to the clergy and to educated laymen for counteracting by a healthy spirit of renewed devotion to the Mother of Christ the false maxims of the so-called reformers. The work leads up to the present day, including the pertinent documents for the year 1910. The latter are printed in the original form and language, but they are accompanied by explanatory headings and rubrics in the vernacular. They are separately catalogued, and there is a very full index at the end of the volume.

THE CHURCH AND SOCIAL PROBLEMS. By the Rev. Joseph Husslein, S.J. New York: The America Press. 1912. Pp. 211.

CATHOLIC STUDIES IN SOCIAL REFORM: III. The Housing Problem. Edited by Leslie A. St. L. Toke, B.A. Pp. 67. IV. The Church and Eugenics. By the Rev. Thomas Gerrard. Pp. 60. St. Louis, Mo.: B. Herder. 1912.

One can hardly escape the suggestion—is it a temptation—that we are being somewhat surfeited with discussions on Socialism. Socialism is undoubtedly growing and Socialists are untiring in their work of disseminating their theories and proposals. The antidote should no doubt be furnished proportionately to the far-spreading evil. If the protagonists of error multiply their books and pamphlets and papers by the million, the disciples of truth should manifest no less energy in spreading the light. Surely, surely; and so let us all join in scattering broadcast the half-million sixteen-page pamphlets that Mr. Goldstein has published, and then let us read and hand around the other brochures and more stately volumes which have been recently provided for us. Nothing better, too, than that alert little weekly sheet *The Live Issue* can be recommended for universal dissemination among the masses; and be sure to get into the hands of every thoughtful reader that up-to-date wideawake sentinel, *The Common Cause*. It is the very best thing for the classes. And so on.

Of course, gentle reader, if you are perfectly familiar with all this prolific book-world and you recognize that just a few ideas are forever recurring in it, the circle widening but little, bear it in mind that most people are not so well informed, and forget it not that *repetita juvant*.

However all this may be, what is certainly calculated to do good is, in the first place, a clear statement both of the Church's attitude toward Socialism and of Catholic social ideals—generally. Next to this, and no less important, comes the presentation of practical methods of social reform. A book in which the former of these two desiderata is provided is the first of the works listed above. The author is well and favorably known to the clergy, not only through his contributions to *America* but also through his inspiring little pamphlet *The Pastor and Socialism,* which has been so widely circulated. The book before us embodies and develops the ideas briefly outlined in that pamphlet. It contains therefore not only a study of Socialism (including herein especially so-called "Christian Socialism") but also an outline, though brief, of Catholic social ideals. Under the title *Socialism and the Church* many aspects of Socialist theory and practice are weighed in the balance of Catholic principles. To say that all these topics "are fully dealt with", as has been claimed for the book, is overstating the truth very much. Economic determinism, for instance, a universally recognized foundation of Marxian or so-called scientific Socialism, is by no means "fully dealt with". Nevertheless, for the forming of a proper estimate of the general teachings and methods of Socialists, as gathered from their more authoritative writers, the summary and criticism are adequate. In the chapter on Christian Socialism a very good exposition of this hybrid kind of movement is given. Occasion is there taken to set forth the New Testament and the Patristic teachings on social life, and to show how far removed were the doctrines and social ideals of the early Church from those advocated by Socialists at the present time. The concluding chapter, on Catholic Social Ideals, presents the attitude of the Church toward labor and labor organization; the Christian social system called Solidarism—wherein the elements of truth contained in Individualism as well as Socialism are harmoniously correlated, while their falsities and excesses are avoided—is succinctly set forth. The layman is shown his ideal in the life of Windthorst, and the priest his ideal in the life of Von Ketteler. The social mission of Catholic women is also well described. "The divine remedy" for the ills afflicting the body social and politic is seen to lie primarily in the moral order, and that in the Catholic Church. Specifically it is the Blessed Sacrament which is the soul that binds the individual human units into one living organism wherein each is for all and all is for each.

Taking the book as a whole, it is solid and relatively thorough. It is throughout stimulating both to thought and to action. While scholarly in matter, it is pleasing and popular, in the best sense, in

style—a book that will be relished more by readers within the fold than by those without. In view of a second edition, it may be noted that "attention" at page 33, line 6, should read "attendance", and that the rhetorical figure at the head of page 8 might be slightly altered. The dome of St. Peter's may soar: it can hardly be said to "sweep".

Books like the foregoing are necessary to establish the true principles upon which alone the social question can be solved. Books, however, that show how such principles should be applied, books that deal with methods of social reform in regard to special subjects, are no less demanded. Such are the Catholic Studies, the series of manuals edited by the Catholic Social Guild in England. Some notice of the first two numbers of the series, those namely treating of destitution and sweated labor respectively, has previously appeared in these pages. Of the two recent numbers at hand one deals with the housing problem, the other with eugenics. The housing problem in large cities as well as in small towns and rural districts is of course discussed mainly in view of conditions prevailing in England. The opening chapter, however, on guiding principles is a small treasury of practical wisdom and experience from which all who are interested in this at present very insistent problem, whether in England or America or elsewhere, can draw useful ideas and suggestions. The pamphlet contains likewise an interesting paper by Mgr. Benson entitled *A Catholic Colony,* reprinted from the *Dublin Review* (April, 1910). There is also a good bibliography.

Father Gerrard's pamphlet on *The Church and Eugenics* is a sound, scholarly and highly interesting discussion of a subject that is to-day engrossing the minds of multitudes of thoughtful men and women outside the Church. It is quite the easiest thing in the world to pass the movement by unheeded; or next to this to deride it as a fad. There is of course not a little in the movement that is opposed to Catholic principles. But at the same time, as Father Gerrard observes, there is much in it that is in harmony with Catholic principles and indeed highly conducive to the end for which the Church exists; and the object of the present manual is to sift the true from the false elements in the movement by the light of Catholic truth. So far as we know this is the first attempt by a Catholic writer to undertake this not inconsiderable task. The work has been accomplished thoroughly and interestingly. The subject is treated from every side, historically, scientifically, philosophically, socially, morally. It is not necessary to enter into any details here. The small

price for which the pamphlet can be had places it within reach of all, and no priest who wishes to form a judicious, all-around estimate of the recent schemes for racial betterment can afford to leave this monograph unread.

KIRCHLICHES HANDLEXIKON. Ein Nachschlagebuch ueber das Gesamtgebiet der Theologie und ihrer Hilfswissenschaften. Unter Mitwirkung zahlreicher Fachgelehrten, in Verbindung mit dem Professoren Karl Higenreiner, Johann Bapt. Nisius, S.J., Joseph Schlecht und Andreas Seider, herausgegeben von Prof. Michael Buchberger. Zwei Baende. Muenchen: Allgemeine Verlagsgesellschaft. 1907-1912. Pp. xvi—2072-2831.

Those who are familiar with Wetzer und Welte's *Kirchenlexikon,* particularly in its second edition by Cardinal Hergenroether and Dr. Kaulen, and likewise with Herder's unsurpassed *Konversationslexikon,* both of which works are written by Catholic scholars and cover respectively the entire field of ecclesiastical and general knowledge, will no doubt ask at once what can be the purpose of a new ecclesiastical dictionary for German Catholics. The answer is that the present work fills a gap between the two great encyclopedias mentioned.

The *Kirchenlexikon* gives us a more or less exhaustive account of subjects that come under the rubrics of Church history, apologetics, dogmatic and moral theology, Scripture, canon law, Catholic biography, and Christian art. The *Konversationslexikon* on the other hand goes out of the domain of church topics and theology, and treats of all sorts of subjects, but from the Catholic viewpoint, thus counteracting the influence of reference books which misrepresent or neglect principles and facts in history or in science that are favorable to the Catholic Church. It covers indeed nearly all the subjects treated in Wetzer and Welte, but in more didactic and succinct fashion, leaving the student to enlarge his information on such topics by reference to the larger source.

Professor Buchberger's *Kirchliches Handlexikon* confines itself to matters of ecclesiastical and theological science, and in this respect covers the same ground as the *Kirchenlexikon,* but it does so in the brief and didactic manner of the *Konversationslexikon.* Being a specialist reference book it devotes much more attention to subdivisions of theological science and to details in the choice of ecclesiastical matter than the more discursive theological encyclopedia on the one hand and the lay encyclopedia on the other. The scholarship of the compilers is guarantee for the accuracy of the

statements made in the *Handlexikon;* and whilst the circle of collaborators is of a very wide range, the doctrinal topics indicate rigorous orthodoxy and a tone of conservative moderation in matters of philosophical and theological speculation. The clergy, for whom the work has chiefly been written, will find it a thoroughly serviceable book of reference, and both a complement and a corrective of much that is to be found in our secular encyclopedias. The more than twenty-five thousand articles are all signed and indicate the breadth of specialist scholarship engaging some three hundred or more prominent writers in the theological and other schools of Germany. Type and bookmaking of the two volumes are excellent.

THE POET'S CHANTRY. By Katherine Bregy. B. Herder: St. Louis, Mo. Herbert and Daniel: London. 1912. Pp. 181.

There is much to recommend to the clerical reader this exquisitely ordered symposium of biographical sketches. It is a singularly truthful delineator whose hand guides the delicate pencilings which characterize for us the group of highminded souls to whom we are introduced through this handsome volume. If all of the nine poets whose miniatures we have here, were not actually ordained priests, they all possessed, without exception, a special priestly grace. Two of them—Robert Southwell and Gerard Hopkins—belonged to the Society of Jesus. Richard Crashaw, of whom Cowley wrote:

> Poet and Saint! to thee alone are given
> The two most sacred names of earth and heaven,

and to whom we owe that perfect compendium in rhythmic language of the miracle of Cana, sometimes attributed to Dryden:

> Nympha pudica Deum vidit et erubuit,

after his renunciation of Anglican orders, led the life of an ecclesiastic in the service of Cardinal Palotta and later in the solitude of the Loreto sanctuary. William Habington, the author of Castara, "seemed at one time claimed for the priesthood", and the chaste grace of his heavenward inspirations attests that he never wholly lost the sense of association with the sanctuary. Indeed Miss Bregy seems to touch the true note of interpretation when she assigns as the motif of his later verses "dreams of a lost vocation haunting the soul of the poet". Of Lionel Johnson, Miss Bregy speaks in the poet's own words of Walter Pater, as one

> . . . who toiled so well
> Secrets of grace to tell
> Graciously. . . .

and therein gives us a perfect image of the "mystical apostle of the inward life" who died all too early and sadly. Although Coventry Patmore and Francis Thompson have been more popular in the literary sense of the word than any of the foregoing poets, their distinctly spiritual nature, such as colors the missionary zeal of the true priest, is no less marked in them. We need only to refer to Patmore's Wedding Sermon in his *Angel of the House,* his Religio Poetae, and his preference of St. Bernard's "Amor Dei". About Francis Thompson we know that "he was early sent to the venerable Ushaw school, in half-anticipation of a priestly career", though he lost the trail, and the sad echoes of that loss seem to come back in his wonderful *The Hound of Heaven.* Can we attribute any such or kindred qualities to the soul of Alice Meynell? "More than one meditation of her final volume (of poems)," says Miss Bregy, "suggests the influence of that immemorial treasure house of poetry and vision, the Roman Breviary."

The *Poet's Chantry,* for these and other reasons that counsel the cultivation of heart and mind, claims a place in the priest's library.

BETROTHMENT AND MARRIAGE. A Canonical and Theological Treatise, with Notes on History and Civil Law. By Canon de Smet, S.T.L., Professor of Theology in the Grand Séminaire de Bruges. Revised and greatly enlarged by the author. Vol. I. Translated from the French edition of 1912 by the Rev. W. Dobell. St. Louis, Mo.: B. Herder; Bruges: Charles Beyaert. 1912.

In the September number of last year we gave an exhaustive review of Canon de Smet's *De Sponsalibus et Matrimonio.* Since then the work has been translated into French, and in publishing the French edition the author claimed that it was more than a mere translation. The work was thoroughly revised and amended. The same process of improving the original has been applied to the English translation, which thus becomes the author's latest word on the subject. It embodies the more recent decisions of the S. Congregation regarding the validity of the marriage contract, and also the conclusions of canonists on topics of recent discussion, such as the right of the State to sterilize its subjects, civil divorce in its relation to the Sacraments, legitimizing of offspring from natural marriages, etc. The author writes in the first place for Belgian students; hence the predominant references are to European conditions. The English and American legislation it to be treated separately, in an Appendix to the second volume. Since the work addresses itself specially to the clergy of America and England, the English

reader will wish that the conditions of these two countries had been considered in the body of the work, so as to take the place of the discussion of the marriage laws of Belgium. That would have involved new labor, of course, but it seemed to be called for, considering the particular purpose of the English version, which is not monumental but practical. The value of the book as a reference work remains, however. The present first volume covers the subject of Betrothment, the Nature of the Marriage Contract, its effects, properties, and conditions or regulations.

The second volume, which may be expected at an early date, will deal chiefly with the subject of matrimonial impediments and dispensations.

GOD: THE AUTHOR OF NATURE AND THE SUPERNATURAL (DE DEO CREANTE ET ELEVANTE). A Dogmatic Treatise by the Rev. Joseph Pohle, Ph.D., D.D., Professor at the University of Breslau. Authorized English version based on the fifth German edition, with some abridgment and many additional references, by Arthur Preuss. B. Herder: St. Louis, Mo.: London, England, and Freiburg. 1912. Pp. 365.

This, the third volume of Dr. Pohle's Dogmatic Theology in the English version, deals with God as Creator. In the first two volumes the author considered God as He is in Himself. We have here the proof and explanation of the dogma of creation out of nothing; the act in its relation to the Divine Trinity; in its nature as a free act; and the incommunicability of the creative power. This includes the idea of preservation as a continuous act of creation, and leads to the consideration of Divine Providence. The second part of the volume treats of creation in its passive sense, dogmatic cosmology, the hexæmeron in its relation to science and exegesis, the Mosaic account of creation and physical science; anthropology and the supernatural order through original sin. The third and last section is devoted to Angeology, the nature and endowments of the angelic world, the demons, and the relation of both to the human race. Dr. Preuss supplies excellent references and a good index to his translation.

APOLOGIE DU CATHOLICISME PAR LES INCREDULES. Exposé du Dogme de la Morale et du Culte Catholiques. Par l'Abbe E. Augier. Paris: P. Lethielleux. 1912. Pp. 317.

The French, with their subtle intuitions quickened by love that is being tried in the furnace of persecution, find reasons for faith and

hope in the most unlooked-for places. Therefore are we getting from them apologies drawn from all sorts of sources: history, the arts, the sciences, philosophy. The volume before us adds another, based on infidelity. Unbelief is made to testify against itself. Others indeed have attempted similar feats, and in our own language we have some bouquets of fair Catholic flowers culled from Protestant gardens. But the book at hand is, we believe, the first endeavor to summon testimonies from the non-Catholic world in favor of not only the Catholic system as a whole but of every department thereof. Beginning with fundamental religion, and passing onward through theism; embracing the soul, the Bible, our Lord, the Church, worship in all its objects and instruments; our duties toward God, neighbor, and self; and including each of the seven Sacraments; terminating with the four *Novissima*—to each and all these truths of faith and spiritual life witnesses from outside the pale are summoned in testimony. The witnesses number about 350 and, though not all are of equal merit, most of them are valuable and their aggregate force is striking. As someone has said of the author, he not only mounts the pulpit himself but he forces the most inveterate enemies of religion to ascend with him and give glory to God, His Christ, and His Church. The volume is unusually well indexed, and the general sources whence the individual testimonies are drawn are given as footnotes. The latter is a good feature, but it would have been still better had chapter and verse been cited. The omission of the precise sources detracts somewhat from a work that is invaluable, especially for speakers and writers.

ANNUS LITURGICUS cum Introductione in disciplinam liturgicam. Auctore Michaele Gatterer, S.J. Editio tertia juxta novissimas rubricas emendata. Oeniponte: Felicianus Rauch (L. Pustet). 1912. Pp. 424.

If we comment on this new edition of a volume noticed in these pages only a short time ago, it is because there is no better manual, to our knowledge, to introduce the student of liturgy in the seminary to a proper appreciation of the most practical discipline of his entire course. It is not a book of reference so much as a text-book, and in this respect satisfies the chief demands of brevity, conciseness of terminology and definition, analytical grouping, and survey of the whole field of Catholic worship. Beginning with the *Notiones liturgicae,* in which the principles of liturgical study are laid down, the author proceeds to give a brief history of the development of liturgical rule, the sources of it, and the value of its obligation. Next

we have the divisions of the ecclesiastical year, with its feasts, its calendar regulations, its separate offices and rites. The new arrangement of the Breviary receives due consideration.

EXPOSITION DE LA MORALE CATHOLIQUE SPECIALE. Conférences de Notre-Dame de Paris. Par le R. P. M. Janvier, O. P. Vol. I: La Foi. Careme 1911. Vol. II, Careme 1912. Paris: P. Lethielleux. 1912.

GLOIRES ET BIENFAITS DE L'EUCHARISTIE. Par l'Abbé S. Coubé. Paris: P. Lethielleux. Pp. 402. 1911.

We have here two collections embodying two types of sermons both of which have their place and importance beyond the country and the language in which they were preached and are now printed. Père Janvier's Exposition of Catholic Morals began with the Lenten conferences of Notre Dame, Paris, as far back as 1903. The eminent orator, aiming at doing for moral truths what his illustrious predecessor Monsabré in his Exposition of Catholic Dogma had done for dogmatic truth, laid down a deep and broad foundation embracing the whole moral constitution of man. The ultimate end, liberty, the passions, vice and virtue, law, grace—each of these subjects has formed the theme of successive Lents at the great Parisian Cathedral. Faith was the theme for 1911 and 1912. Accordingly we have in these two volumes a thorough exposition of the theology of Faith—the object, acts and habit, as well as the vices opposed to faith. These conferences are not of course ordinary sermons. They are rather theological treatises, wherein ideas of the great masters are elaborated and presented in that luminous and eloquent style for which the orators of Notre Dame are justly famed. Such conferences are seldom heard, and doubtless rightly, from our pulpits. Nevertheless they have a place even with us, at least as occasional discourses or lectures. In this connexion the prospective preacher will find them store-houses of available material. Thoroughly analyzed as they are, they can easily be divided up each into two or more average instructions. Each volume contains six conferences and six instructions for retreats; also an excellent analytical index of each discourse which enables the eye to take in an easy survey of the matter.

The Glories and Benefits of the Blessed Sacrament comprises a series of instructions on the Blessed Sacrament originally given at various places on various occasions. They differ therefore somewhat in length and style. They are all, however, clear-cut, thoughtful,

and practical. Suggestive for one who has to preach without much preparation they will be found particularly useful as furnishing thoughts applicable to the devotion of the Holy Hour.

A PRACTICAL GUIDE FOR SERVERS AT LOW MASS AND BENEDICTION. Compiled by Bernard F. Page, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 42.

Father Page's manual is in truth a "practical guide" for servers at Mass; and whilst there are quite a number of similar books, it is evident that this one has been prepared with a distinct regard for the actual need and benefit of little boys who are called to minister at the altar. Not only are the instructions explicit and clear, but they are set forth in such typographical form as to appeal simultaneously to the intelligence and eye. Besides this the intervals in which the server is not actually engaged in ministering to the priest are filled out with suggestive little prayers concentrating and directing the attention of the server to a proper aim during the sacred worship at Mass or Benediction. The book is handsomely made and will prove a suitable gift for school boys aspiring to serve in the sanctuary.

Literary Chat.

One need not be a single-taxer in order to recognize the strength of the arguments put forward by its advocates in favor of their theory. Nor need one assent to all the statements made by Mr. Fillebrown in his well-known defence of the theory in *The A B C of Taxation* (Doubleday, Page & Co., New York). Those who have not read this book, but who may desire to have the theory in a nutshell, can get what they want from the same author's *Single Tax Catechism* (C. B. Fillebrown, 77 Summer St., Boston, Mass.). The wee little brochure (just ten pages, and only five cents for them all) appears in its tenth edition to anticipate 1913. Of course all its meat is very much boiled down, but if you desire an ampler supply you can find it in the *A B C.*

Those who used to think that the Single Tax meant the nationalization of land will be told by the *Catechism:* "No; it means, rather (!) the socialization of economic rent." Then, "does it not mean the abolition of private property in land? No; it simply proposes to divert an increasing share of ground rent into the public treasury"—a procedure that does "not in the least involve common ownership of land."

Mgr. Benson has made many people his debtors by his numerous books. Grown-up folk will never be able to meet the obligation, and now the tiny tots are running up an account. The *Alphabet of the Saints,* previously on their list, has just been followed by *A Child's Rule of Life:*

"A Rule for big children and small"

he arranges in "rhymes", that though "rather feeble sometimes,

Are better than no rhymes at all."

The "Rule" is designed to guide the child through the day, from rising in the morning to retiring at night, and thus includes prayer and play and meals; Mass, Confession, and Holy Communion. It is printed in large black letters, each page capped by an appropriate illustration and framed in a quaint and decidedly funny fringe of pink picturettes that include quite a menagerie and a curiosity-shop which will delight any one with a sense of drollery. The "subjects" of the rule chosen as types are two "mildly medieval" tots, with whom should a critic find fault he would probably have missed the clever idealism of the artist. The book in quarto format, red paper or cloth binding, makes an appropriate Christmas gift for a small child (Longmans, Green & Co.).

Communion Verses for Little Children, by a Sister of Notre Dame, can hardly fail to help little ones who like to speak to our Lord in the language of rhyme, which after all seems most natural to the child. There are fourteen short rhythmical prayers, two for each day, before and after Communion. The sentiments are varied to suit the varying disposings of grace and moods of nature (Benziger Bros.).

The latest issue of the Classified Catalogue of the Carnegie Library in Pittsburgh contains the accessions from 1907-1911 relating to General Works, Philosophy, and Religion. It is a pity that the two preceding sections of the complete catalogue devoted to the same subjects are out of print; so that one cannot, save through the card catalogue, know the institution's full treasures relating to these fundamental topics. However, judging from what is before us, Catholics have no cause for complaint as regards the additions representing their faith. These cover some seven pages of the catalogue and amongst them we find the *Catholic Encyclopedia,* Allies's *Formation of Christendom,* Pastor's *History of the Popes,* McCaffrey's *History of the Catholic Church in the Nineteenth Century,* Wolferstan's *Catholic Church in China,* Bardenhewer-Shahan's *Patrology,* and a goodly number of volumes of lesser importance, together with Joseph McCabe's *Decay of Rome,* and George Tyrrell's *Medievalism.* That the list is not even longer, especially that it is not fuller in our Philosophy, is not improbably due to the apathy of Catholics themselves. The Catalogue is thoroughly indexed (pp. 368).

Faith and Reason in Relation to Conversion is a very thoughtful treatment of a difficult subject. It is a pamphlet of forty-five pages embodying two articles from the *Irish Ecclesiastical Record* (March and April, 1912; Dublin, Browne & Nolan).

The Romance of a Jesuit (translated from the French of G. de Beugny d'Haguerne by Francesca Glazier) is the story of a miseducated young man who, under the stress of poverty occasioned by his spendthrift and suicide father, accepts a position with the French government to spy upon the domestic life of the Jesuits. The youth enters a Jesuit novitiate whence he writes to his employers letters that contain, however, nothing but vague suspicions of no use to the government. The strain of his double life becomes unbearable after a time and his conscience forces him to reveal his whole career of duplicity to the novice master. The latter treats him with Christlike kindness and compassion and assists him to obtain a situation in the world whereby he is enabled to help support his younger sister, solicitude for whose care had led him to his career of hypocrisy. The story is well told and well translated. The interest is heightened by some incidents of love and a duel (Benziger Bros.).

To those who have at heart the cause of Catholic education—and what priest has not?—the history of *The Growth and Development of the Catholic School System in the United States* must be full of interest. And when the story (bearing the title just quoted) is told with the fullness of exact information

and the smooth flow of narrative which characterize Father Burns's prior study of the beginnings of that system, the interest will be assured. We must defer to our next issue a fuller account of this volume in which the splendid story of educational growth is narrated. In the meanwhile we recommend it most warmly, to the clergy especially and religious teachers. Its record of heroic struggle should be to them an inspiration and a support (Benziger Bros.).

In a recently published volume (Sands-Herder) on *Retreats for the People* by Father Charles Plater, S.J., there is a chapter on the literature of retreats, in which attention is directed to the admirable work of the Spiritual Exercises by St. Ignatius. The author also adverts to a series of books entitled *Collection des Retraites Spirituelles,* which deals with the practice of Retreats (Lethielleux). We have some excellent helps in this direction in English, such as Bishop Ullathorne's, Father Buckler's, and Bishop Hedley's books, and others, which, whilst they do not speak of the organizing of retreats for the laity, are in their very material suggestive of what our laity need in the way of spiritual renewal.

Speaking of literature for retreats for the laity, it may be said that there is no class of books so effective as an incentive to the exercise of virtue in the world, as the reading of biographies of eminent Catholic laymen. One of the latest publications of this kind, although it appeals chiefly to the educated laity, is the *Life of John Hungerford Pollen,* by his daughter Anne Pollen (Murray—Herder). An Oxford graduate, a convert, a man of the world, an artist, a lover of poetry and of music, he also represents the militant, the social, and the spiritual-minded Catholic in an eminent degree.

The spirit of the centenary festivities in honor of St. Clare of Assisi (1212-1912), recently celebrated in the Umbrian cradle of the Franciscan virtues, is gracefully embodied in a beautiful *Ricordo* published from S. Damiano. The dedication itself is characteristic of the peculiar charm that attaches to the annals of the Institute of the Poverello: "A Chiara di Assisi, discepola fervente del Poverello Umbro, queste pagine storico-letterarie in ricordo del Settimo Centenario dalla Fondazione dell' Ordine delle Povere Dame I Minori di S. Damiano con animo riverente e devoto umilmente consecrano." The nuns of Santa Chiara are very poor, but they wish to see the hallowed church and the spot in which the Saint prayed, and in which she is laid to await the Resurrection, restored to something of its ancient beauty; and for this the alms of the lovers of the poor and of the glory of God's House are humbly solicited.

Students who are endeavoring to keep informed about the philosophical movements of the present day will be helped by Professor Saulze's *Le Monisme Matérialiste en France.* Materialistic monism, together with a parallel monism of a more or less spiritual character, comprises practically whatever philosophy exists outside the Church. M. Saulze confines himself in the volume just mentioned to a few typical writers, principally MM. le Dantec, B. Conta, and Mlle. C. L. Royer. These he studies analytically and critically. What is especially useful in his work is the very full bibliography (comprising some five hundred authors). The volume forms part of a larger whole, in preparation, on Materialistic Monism in general; the other part, which will deal with the movement in Germany, is in press. When the second part, which is really logically first, modern Materialistic Monism being of German parentage, is received, we shall give a fuller estimate of the entire work (Paris, Beauchesne et Cie).

Notwithstanding the copious literature that has grown up, especially during the past century, around the *Pastor* of Hermas, the ethical teachings of the famous work have never been excised, critically examined, and systematically

exposed for the modern student of the early Christian literature. The work that has been done hitherto has centred mainly in the historico-dogmatic aspects or the general moral teachings of the *Pastor*. An attempt has been made (and a very successful attempt it seems to be) to educe from the book and systematically construct a unified body of Hermasian ethics by Dr. Ansgar Baumeister. The Christian Ideal of Life and Faith, with the other precepts, forms the groundplan of the work. Under the former heading the aim and end of Christian life and the conditions of its attainment, under the second the ethical doctrines regarding faith, and the relation of faith to the other commandments, are considered. It is a brochure of 160 pages and is the ninth in the well-known *Freiburger Theologische Studien*. The title is *Die Ethik des Pastor Hermae*. (Herder, St. Louis, Mo.)

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BIBLICAL.

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COMMENTARII IN S. PAULI EPISTOLAS AD EPHESIOS, PHILIPPENSES ET COLOSENSES. Auctore Iosepho Knabenbauer, S.I. (*Cursus Scripturae Sacrae*. Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Iesu presbyteris. S. P. Pius X, ut Sanctitati Suae Opus Hoc dedicaretur, benigne concessit.) Parisiis: Sumptibus P. Lethielleux. Pp. xi-368. Prix, 7 *fr.*

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THE FIRST TWELVE CHAPTERS OF ISAIAH. A New Translation and Commentary. By the Rev. George S. Hitchcock, D.D., Doctor of Sacred Scripture, Rome. New York, Cincinnati, Chicago: Benziger Bros.; London: Burns & Oates. 1912. Pp. ix-210. $1.25 *net*.

THE HOLY BIBLE. Translated from the Latin Vulgate. Diligently compared with the Hebrew, Greek, and Other Editions in Divers Languages. The Old Testament was first published by the English College at Douay, A. D. 1609; and the New Testament was first published by the English College at Rheims, A. D. 1582. This edition contains Annotations, References, an Historical and Chronological Index, many maps and illustrations. Published with the Imprimatur and Approbation of His Eminence John Cardinal Farley, Archbishop of New York. New York: The C. Wildermann Co. 1912. Pp. 1066 and 310-17 maps.

PENTATEUCHAL STUDIES. By Harold M. Wiener, M.A., LL.B., of Lincoln Inn, Barrister-at-Law, author of *The Origin of the Pentateuch, Essays in Pentateuchal Criticism*, etc. Oberlin, Ohio: Bibliotheca Sacra Co.; London: Elliot Stock. 1912. Pp. xvi-353. Price, $2.15 *postpaid*.

UEBER DAS GLEICHNIS VOM UNGERECHTEN VERWALTER (Lk. 16:1-13). Von Dr. Adolf Rücker, Privatdozent an der Universität Breslau. (*Biblische Studien*, XVII. Band, 5. Heft.) St. Louis, Mo. und Freiburg, Brisg.: B. Herder. Pp. vi-66. Price, $0.55.

THEOLOGICAL AND DEVOTIONAL.

THEOLOGIAE DOGMATICAE ELEMENTA ex Probatis Auctoribus collegit P. B. Prevel, SS.CC., S. Theol. Licent. et in Sem. Rothom. Theol. Dogm. Professor. Editio tertia, aucta et recognita secundum documenta ab Apost. Sede noviter promulgata opera et studio P. M. J. Miquel, SS.CC., S. Theol. Doct. et

Theol. Dogmaticae Prof. Tomus I: Tractatus de Vera Religione, de Ecclesia, de Traditione et Scriptura, de Fide, de Deo Uno et Trino, de Deo Creatore. Pp. 712. Tomus II: Tractatus de Incarnatione, de Beata Virgine Maria, de Gratia, de Sacramentis in Genere, de Sacramentis in Specie. Pp. 696. Parisiis: Sumptibus P. Lethielleux. 1912. Prix, 2 vols., 16 *fr.*

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INDEX TO VOLUME XLVII.

PAGE

Abstinence on Feast Days. Faculty to dispense from Fast and— 78
Adoration. Private Exposition of Blessed Sacrament at Hour of— .. 362, 612
Adultery with Attempted Marriage. Impediment arising from— 219
Advertisements in THE ECCLESIASTICAL REVIEW. The Character of the—. 365
Agassiz, Determined Opponent of Evolution 277
Ageing Clergy. A Plea for our— 488
Alcohol and Their Effects. Different Kinds of— 536
Alcoholic Insanities. An Account of the— 691
Alcoholism. The Physiology and Pathology of— 535, 693
Altar. Images of the Sacred Heart on the— 616
American College, Rome. Student Life in the— 403
American Philosophy. Studies in— 185, 257
Apologetic Works. Some Recent— 229
Art in Germany. Growth of Christian— 641
Arts and Science. Attitude of Church toward the— 137
Assouan and the Pentateuch. The Temple in— 291
Australia. The *Maxima Cura* applies in— 464
Ave Maria or Angelus Bell. The Ringing of the— 111
Ayrinhac, S.S., D.D., LL.D. The Very Rev. H. A.— 303
Babylonian Legislation 4500 Years Ago 161
"Beatus". Indulgences in Case of Transfer of Feast of— 716
Belford. The Rev. John L.— 591
Bell. The De Profundis— 111
Bells. About the Ecclesiastical Uses of— 172
"Benedictio Apostolica". Repeating the Confiteor in Case of— 737
Benediction of the Blessed Sacrament. Private— 362, 600, 612
Biblical Commission and the Synoptic Gospels 523
Biblical Institute in Rome. Diploma of— 583
Bickerstaffe Drew. The Right Rev. Mgr. Francis D.— 674
Bishop's Jurisdiction over Religious who serve on Secular Mission..... 720
Bourdoise and the Foundation of Seminaries. Adrian— 426
Breviary. The Changes in the Missal and— 79
Bride and Groom Kneeling in the Sanctuary 614
Brook Farm, a Transcendentalist Movement 196
Brothers of the Common Life. Thomas à Kempis and the— 603
Brownsville Vicariate made Diocese of Corpus Christi 77
"Caeremoniale Episcoporum" and American Custom 224, 360
Calendar of the Church. Special and General— 471
Calendar Reform. The Latest Proposal in— 141
Calendar Reform. The Present Status of— 728
Camerata System in Roman Seminary Life 403
Canada. A Bishop for the Ruthenians in— 582
Canadian Bill against the *Ne temere*. The— 607
Catholic Directory for 1913. The Official— 491
"Cautiones". Dispensation in Mixed Marriages without the— .. 330, 364, 477
"Celebret". Uniform Practice of issuing the— 706
Ceulemans. The Rev. J. B.— 185, 257
Chanting Monosyllable or Hebrew Word. Manner of— 471
Chaplain of Hospital. Jurisdiction over— 610
Chaplain. Pastoral Rights of a Convent— 600
Children to hear Mass. Value of Method in Teaching— 591
China. Our Catholic Soldiers in— 110
Christian Art in Germany. Growth of— 641
Church open all Day. The Custom of keeping the— 706
Churches at Health-Resorts. Daily Masses in— 706
Civil Courts. The Motu Proprio on Clerics and the— 303, 357
Clerical Portrait. Flavian: A— 1
Clerics before the Secular Courts. The Motu Proprio on— 303, 357
Cloistered Community. Faculty to distribute Communion to Sick Members in— 718
Coakley, D.D. The Rev. Thomas F.— 403
Collection Tours. Rules for Orientals making— 471
Communion. Some Reactions of the Decree on Daily— 702
Communion and Indulgence at Forty Hours' Devotion 225

PAGE
Communion and Priests' Retreats. Daily— 734
Communion in either Leavened or Unleavened Bread. Permission to administer— 708
Communion last? Does the Virtue of— 100
Communion outside Mass. Prayer after distributing— 363, 495
Communion to Sick Members of Cloistered Community. Faculty to distribute— 718
Concord School of Philosophy, 1878. Beginning of the— 197
"Confiteor" after Extreme Unction. Repeating the— 737
Consecration of Small Host outside the Corporal 660, 736
Constantine's Proclamation of Religious Liberty. Celebration of— .. 385, 472
Convent of St. Catharine, Sinai 19
Coptic Manuscripts. The J. P. Morgan Collection of— 747
Corporal. The Small Host outside the— 660
Corpus Christi. Erection of Diocese of— 77
Country School. Helping the— 494
Crutch at Mass. A Priest using a— 494
Cummins, O.S.B. The Rev. Patrick— 660
Cure of Intemperance. The— 535, 691
Custom in America. The "Caeremoniale Episcoporum" and— 224, 360
Dease. A.— 69
Defending the Policy of the Popes 492
Degrees of the Propaganda, Rome. Academic— 415
Delirium Tremens an Acute Alcoholic Insanity 692
De Profundis Bell. The— 111
Desert to Convent St. Catharine. Over the— 19
De Smet, S.T.L. The Very Rev. A.— 341
Diocesan Patron. Choice of a— 736
Diploma of Pontifical Biblical Institute, Rome. Form of— 583
Discipline in Theological Seminaries. Studies and— 395, 455
Dispensation "Disparitatis Cultus" if the Guarantees are refused. 330, 364, 477
Dispensation from Fast and Abstinence on Feast Days 78
Divino afflatu on the Rubrics. The Text of the— 79
Dobrée. L. E.— 42, 172
Donnelly. Eleanor C.— 723
Donnelly, S.J. The Rev. Francis P.— 53
Doxology on Feasts of the Blessed Virgin 97
Drum, S.J. The Rev. Walter— 105, 601, 739
Drunkenness. The Reform of— 533, 691
Dubillard recommends League for Priests. Cardinal— 589
Easter. Fixing the Date of— 141, 728
Ecclesiastical Dress and Vestments 283
Eloquence and the Supernatural. Pulpit— 129
Emerson and the Evolution Theory 261
Emerson, the Leader of the Transcendental School 189
Emigration of Catholics. Pope Pius X on— 451
Emotional in Sermons. Place for the— 677
"En Dies est Dominica" 156
Essay Style for Sermons. The Value of 57, 674
Eucharistic Fast. The Question of mitigating the— 226, 604
Eudes and the Reformation of the Clergy. Blessed John— 426
Eusebius. Constantine's Miraculous Vision as related by— 388
Evolutionism in American Philosophy 257
Examinations in the Roman Seminaries 414
Exposition of Blessed Sacrament. Private— 362, 612
Extreme Unction. Anointing the Feet in— 738
Extreme Unction. Repeating the Confiteor after— 737
Fast? Does Old Age dispense from Eucharistic— 606
Fast. Question of mitigating the Eucharistic— 226, 604
Fast and Abstinence in Latin America. Exemption of Sisters of Charity from— 719
Fast and Abstinence on Feast Days. Faculty to dispense from— 78
Father Carlton's Offerings: A Story 42
Feast Days. Letter of S. Congregation of Council on— 77

PAGE
Feet at Extreme Unction. Anointing the— 738
Figures and Comparisons by St. Francis de Sales. The Use of— 434
Figures of Speech in Sermons. The Use of— 58
Fiske, the Greatest American Expounder of Evolution 265
Flavian: A Clerical Portrait 1
Flavin's Vespers and Complin. Father— 69
Flood. W. H. Grattan— 155
Folghera, O.P. The Rev. J. D.— 446
Fort Wayne. Boundaries of Diocese of— 77
Forty Hours' Devotion. Indulgences and Communion at— 225
Franciscans and Indulgences of the Stations of the Cross 471
Fryar. John R.— 283
Germany. Growth of Christian Art in— 641
Gospels. The Biblical Commission and the Synoptic— 523
Gospels. The Mutual Relations of the First Three— 341
Gospels of SS. Mark and Luke. Biblical Commission and the— 341
Gothic Structures in Germany. Leading— 643
Greek Monks at Mount Sinai 32
Greek Uniates. Rite of Administering Communion to Latins or— 708
Grobel, C.F. The Rev. P.— 110
Guild of Our Lady of Ransom, England 212
Hammurabi, 4500 Years Ago. The Laws of— 161
Harris on the Church. William Torrey— 198
Hedley, O.S.B. Letter of Holy Father to the Right Rev. J. C.— 715
Henry. Litt.D. The Rev. H. T.— 141, 557, 728
Historical Lessons in the Office. Revision of— 216
Hittite Inscriptions. Two Important— 743
Holy Week. Matins and Lauds in— 453
Hospitals. Professional Secrecy in— 610
Hour of Adoration. Private Exposition of Blessed Sacrament at— .. 362, 612
Hymn-Writer and Hymn-Composer. Cardinal Newman as— 685
Hymn-Writer. Thomas à Kempis as a— 155
Hyvernat and the Morgan Coptic MSS. Dr. H.— 747
Images of the Sacred Heart on the Altar 616
Imagination in St. Francis de Sales 434
Immaculate Conception. Indulgence on First Saturday in Honor of— .. 716
Impediment arising from Adultery with attempted Marriage 219
Indians in South America. Encyclical on the Condition of— 447
Indulgence on First Saturday in Honor of Immaculate Conception 716
Indulgences and Communion at Forty Hours' Devotion 225
Indulgences in Case of Transfer of Feast of "Beatus" 716
Indulgences of the Stations of the Cross. Franciscans and the— 471
"In hoc signo vinces" in the Light of History 387
Insanities induced by Alcoholism. Account of the— 691
Intemperance. The Reform of— 533, 691
Intention to consecrate be made during Mass? Must— 666
Intention to consecrate Illicit Matter. The— 664
Italy on their Seminaries. Letter to Bishops of— 395, 455
Jam Toto subitus Vesper eat Polo, ... 557
Kane, S.J. The Rev. William T.— 385
Kantism in American Philosophy 185
Kearney, Nebraska. Erection of New Diocese of— 76
Kempen? Where is the Diocese of— 226
Ketteler. A Glimpse into the Pastoral Life of Bishop Von— 552
Labarum: "In hoc signo vinces". Constantine's— 301
Lagrange, O.P., and the Sacred Congregation. Père— 597
Lahitton's Books on Sacerdotal Vocation. Canon— 513, 584
Latin. The Proper Pronunciation of— 633
Latin Language in Classes in Seminary. Use of— 409
League for Priests, "Pro Pontifice et Ecclesia" 589
Lecture System in the Classes in Seminaries 407
Lessons in the Office. Revision of Historical— 216
Litany of Loreto. The Oration after the— 359
Loughran. The Rev. J. J.— 221

PAGE
Lytton's Portrayal of "Friar Joseph" 613
Maas, S.J. The Very Rev. A. J.— 523
Mahony. Father Prout: Frank— 8
Maltese for "Quid mihi et tibi est?" 601
Marriage. Impediment arising from Adultery with attempted— 219
Marriage without the required "Cautiones". Dispensation in Mixed— 330, 364, 477
Martin, S.J. The Rev. M.— 477
Mass. The Assistant Priest at a First— 617
Mass. The Celebration of Daily— 702
Mass. Prayer after distributing Communion outside— 363, 495
Mass. A Priest using a Crutch or Chair at— 494
Mass. Value of Method in Teaching Children to hear— 591
Mass at a fixed Hour. Punctuality in Celebrating— 704
Mass at Health-Resorts. Provision for Daily— 706
Masses and the New Rubrics. The Old Indult of Requiem— 615
Matins and Lauds in Holy Week 453
Matrimonial Impediment arising from Adultery 219
Maynooth. Reminiscences of— 62, 316
McClorey, S.J. The Rev. John A.— 129
McHale, C.M. The Very Rev. Patrick— 424
McMahon, Ph.D. The Rev. Joseph H.— 702
Metlake. George— 641
Metrical Translations of Psalms 1, 8, 18, 22 723
Miller's Account of Kantian Philosophy. Samuel— 187
Milvian Bridge. The Miraculous Sign at the Battle of— 387
Missal and Breviary. The Changes in the— 79
Mixed Marriages without the Guarantees. Dispensations in— .. 330, 364, 477
Monosyllable or Hebrew Word. Manner of Chanting— 471
Monotony of Style in Tiresome Sermons 53
"Monsignor". The Proper Abbreviation of the Word— 733
Moore's "Irish Melodies". Father Prout and— 13
Moses. Writing in the Time of— 744
"Nec quisquam oculis vidit" 159
Ne temere. The Canadian Bill against the— 607
Newman as Hymn-Writer and Hymn-Composer 685
Nihil obstat of his own Ordinary. Priest Author should have— 218
Noll and the Country School. The Rev. J. F.— 494
Normal Schools for Catholic Teachers 494
"Now Let the Darkling Eve" 562
Nuptial Mass. Place of Bride and Groom at— 614
"O Amor quam Ecstaticus" 157
O'Connor, Esq. R. F.— 8
Octaves. Feasts of Double Major Rite that have— 97
Office of Dead. Matins and Lauds in— 453
Old Age dispense from Eucharistic Fast? Does— 606
Old Priest's Vespers—and Complin: A Story. The— 69
Olier and the Foundation of S. Sulpice. Venerable J. J.— 431
O'Malley, M.D. Austin— 533, 691
Oration after the Litany of Loreto. The— 359
Oratory to Grace. The Relationship of— 136
Ordinary. Priest Author should have *Nihil obstat* of his own— 218
Ordinary's Jurisdiction over Religious who serve on Secular Mission 720
O'Reilly, O.P. The Rev. Thomas à Kempis— 105
Orientals making Collection Tours. Rules for— 471
Parker, O S.B. The Rev. S. A.— 564
Pastoral Rights of a Convent Chaplain 600
Pastor's Permission. Private Exposition of Blessed Sacrament needs— .. 362, 612
Patron. Choice of a Diocesan— 736
Pentateuchal Criticism. The Temple of Jahu and— 291
Philip and Calendar Reform. Professor Alexander— 141
Philosophy. Studies in American— 185, 257
Plea for our Ageing Clergy. A— 488

PAGE
Policy of the Popes. Defending the— 492
Pontifical Mass and Vespers. The Prescribed Reverence in— 224, 360
Pope, O.P., S.S.D. The Rev. Hugh— 291
Pope. Defending the Policy of the— 492
Popular Sermons. Essay Sermons and so-called— 676
Postulants in Monasteries of Simple Vows 585
Prayer after distributing Communion outside Mass 363, 495
Preacher. Personal Sanctity and Natural Abilities of the— 134
Preachers. An Apology for Sundry— 674
Preachers. The Difference between Catholic and non-Catholic— 129
Priests during Retreats. Daily Communion of— 705
Priests' League "Pro Pontifice et Ecclesia" 589
Priests serving as Seminary Prefects. Newly-ordained— 399
Prise du Bon Dieu. La— 617
Private Benediction in Convents. The Right to permit— 600
Private Benediction of the Blessed Sacrament 612
Private Exposition of Blessed Sacrament 362, 612
Privilegium Fori. The Respect shown to the— 304, 357
Professional Secrecy in Hospitals 610
Promises. The New Decree on ante-nuptial— 330, 364, 477
Pronunciation of Latin. The Proper— 633
Propaganda, Rome. Theological Studies at the— 415
Prout: Frank Mahony. Father— 8
Psalms 1, 8, 18, 22. Metrical Translation of— 723
Psaltery. Permission to print the New— 98
Pulpit Eloquence and the Supernatural 129
Punctuality in celebrating Mass at fixed Hours 704
Quantavis diligentia and the Privilege of the Court 303, 357
"Quid mihi et tibi?" again 105, 221, 601
"Quisquis valet numerare?" 158
Reactions of the Decree on Daily Communion. Some— 702
Realism in America. The Influence of Scotch— 185
Recreation in the Seminary. The Regulation of— 400
Reformation on Art in Germany. Effect of the— 645
Religious Liberty. Constantine's Proclamation of— 385, 472
Religious who serve on the Secular Mission. Jurisdiction of Ordinary over— 720
Requiem Mass under the New Rubrics. The Old Indult of— 615
Retreats. Daily Communion at Clerical— 705, 734
Reverence in Pontifical Mass and Vespers. The Prescribed— 224, 360
Revision of the Vulgate. The Work of the— 618
Richelieu. The Relationship of Père Joseph to— 613
Roman Seminary Life. An Account of— 403
Romanesque Architecture in Germany 642
Romanticism in Art. The Reign of— 646
Ruthenians in Canada. A Bishop for the— 582
Sacraments. Value of Method in Teaching Children to receive the— 591
Sacred Heart. So-called "Miraculous Portrait" of— 587
Sacred Heart on the Altar. Images of the— 616
St. Alphonsus on Vocation to Priesthood. St. Thomas and— 514
St. Catherine at Mount Sinai. The Convent of— 19
St. Cecilia and its Value. The Story of— 564
St. Francis de Sales. The Imagination in the Writings of— 434
St. Paul's Sermons. Use of Figures of Speech in— 59
St. Sulpice. Venerable J. J. Olier and the Foundation of— 431
St. Thomas and St. Alphonsus on Vocation to Priesthood 514
St. Vincent de Paul and the Foundation of Seminaries 424
Sanctuary. Bride and Groom kneeling in the— 614
Saturday Devotions in honor of the Immaculate Conception. First— .. 716
Schlathoelter. The Rev. L. F.— 735
Schurman, a Relentless Critic of Evolution 278
Scully, C.R.L. The Rev. Vincent— 603
Secrecy in Hospitals. Professional— 610
Seminary Education. Efficiency of Modern— 735

PAGE
Seminary Life in Rome. An Account of— 403
Seminary Prefects. Newly-ordained Priests serving as— 399
Seminary to be separate. The Preparatory and the Theological— 396
Seminaries. The Course of Studies and Discipline in— 395, 455
Seminaries. St. Vincent de Paul and the Foundation of— 424
Senfelder, M.D. Leopold— 19
Sermon. Something more about the Tiresome— 53
Sermons by Catholic and non-Catholic Preachers. Difference between— .. 129
Sermons—Taste and Tolerance 674
Sheridan, C.C. The Rev. P.— 62, 316
Sinaitic Tourists. Practical Hints to— 19
Sisters of Charity from Fast and Abstinence in Latin America. Exemption of— 719
Sixtus V promulgate the "Eternus ille"? Did— 739
Small Host outside the Corporal. Consecration of— 660
Smoking in the Seminary 406
Snuff-Box at the Offertory. Passing of— 617
South America. Encyclical on the Condition of Indians in— 447
Spencer and the Theory of Evolution 259
Spiritual Direction in Roman Seminaries 421
Stations of the Cross. Franciscans and Indulgences of the— 471
Story of St. Cecilia and its Value. The— 564
Strappini, S.J. The Rev. W. D.— 161
Studies and Discipline in Theological Seminaries. Course of— 395, 455
Supernatural. Pulpit Eloquence and the— 129
Synoptic Gospels. The Biblical Commission and the— 523
Syene and Pentateuchal Criticism. The Temple in— 291
Taste and Tolerance in Sermons 674
Temple of Jahu and Pentateuchal Criticism. The— 291
Theology in Seminaries. The Course for Students of— 402
Thomas à Kempis and Brothers of the Common Life 603
Thomas à Kempis as a Hymn-Writer 155
Transcendentalism or Kantism in America 189
Transfer of Feast of "Beatus". Indulgences in Case of— 716
Travel during Vacations. Roman Students and— 419
Trent and the Foundation of Seminaries. The Council of— 425
Trent on Vocation to Priesthood. Teaching of Council of— 518
Vacations. Continuous Residence in the Seminary and— 397
Valerian and St. Cecilia. The Story of— 564
Van Sever. The Rev. A.— 228, 604
Vasectomy. A Survey of the Controversy on— 341
"Veni, Veni, Rex Gloriae" 157
Vestments. Ecclesiastical Dress and— 283
Vestments of the Jewish Priests and of Catholic Clergy. Similarity between— 283
Vincentians in French Seminaries. The Work of the— 431
Vocation. The Traditional Idea of Sacerdotal— 513, 584
Vocations to the Priesthood. Lack of— 395, 455
Vulgate. The Sixto-Clementine— 739
Vulgate. The Work of the Revision of the— 618
Wirth, D.D. The Rev. Edmund J.— 513
Zulueta, S.J. The Rev. F. M. de— 101

BOOK REVIEWS

Aertnys: Compendium Liturgiae Sacrae 252
Amelli: Collectanea Biblica Latina 618
Annus Liturgicus. Gatterer:— 759
Augier: Apologie du Catholicisme par les Incrédules 758
Authority. Huizinga:— 121
Bardenhewer: Geschichte der Altkirchlichen Literatur 628
Bazin: Davidée Birot 231
Benson: Friendship of Christ 113
Benson: The Coward 241

PAGE
Betrothment and Marriage. De Smet:— ... 757
Biblica Latina. Collectanea— Amelli:— ... 618
Bonvin: Cantemus Domino ... 115
Bouddhisme Primitif. Roussel:— ... 118
Boyle: What is Socialism? ... 239
Bregy: Poet's Chantry ... 756
Breviarium Romanum ... 251
Brossart-Meyenberg: Homiletic and Catechetic Studies ... 503
Cantemus Domino. Bonvin:— ... 115
Catechetic Studies. Homiletic and— Meyenberg-Brossart:— ... 503
Catholic Encyclopedia. Vols. XIII and XIV ... 505
Catholic Faith. The— ... 749
Cauzons: Histoire de l'Inquisition en France ... 253
Cecilia: Girls' Clubs and Mothers' Meetings ... 123
Charruau: Vendéenne ... 232
Chesterton: Manalive ... 233
Christ is God. Drum:— ... 230
Christus. Huby:— ... 118
Chronicle of the Popes. McKilliam:— ... 232
Church and Eugenics. Gerrard:— ... 752
Church and Social Problems. Husslein:— ... 633, 752
Coffey: The Science of Logic ... 254, 369, 496
Collectio Rerum Liturgicarum. Wuest:— ... 507
Colvin: The Learning Process ... 496
Compendium Liturgiae Sacrae. Aertnys:— ... 252
Coubé: Gloires et Bienfaits de l'Eucharistie ... 760
Coward. The— Benson:— ... 241
Davidée Birot. Bazin:— ... 231
Dawson. The Mirror of Oxford ... 249
De Curia Romana. Monin:— ... 367
De Processu Criminali Ecclesiastico. Heiner-Wynen:— ... 631
De Smet: Betrothment and Marriage ... 757
Drum: Christ is God ... 230
Dubray: Introductory Philosophy ... 369
Ecclesia Christi. De— Straub:— ... 624
Epicurus to Christ. Hyde:— ... 254
Eucharistica. Henry:— ... 620
Exposition de la Morale Catholique Spéciale. Janvier:— ... 760
Finlay: Handbook of the History of Philosophy ... 374
Five Great Philosophies of Life. Hyde:— ... 374
Friendship of Christ. Benson:— ... 113
Gatterer: Annus Liturgicus ... 759
Gerrard: The Church and Eugenics ... 752
Geschichte der Altkirchlichen Literatur. Bardenhewer:— ... 628
Girls' Clubs and Mothers' Meetings. Cecilia:— ... 123
Gloires et Bienfaits de l'Eucharistie. Coubé:— ... 760
God: The Author of Nature and the Supernatural. Pohle:— ... 758
Heiner-Wynen: De Processu Crimnali Ecclesiastico ... 631
Henry: Eucharistica ... 620
Hetherington: Notes on the Rubrics and the Use of New Psalter ... 631
His Grey Eminence. O'Connor:— ... 501
Homiletic and Catechetic Studies. Meyenberg-Brossart:— ... 503
Housing Problem. The— Toke:— ... 752
Huby: Christus ... 118
Huizinga: Authority ... 121
Husslein: The Church and Social Problems ... 633, 752
Hyde: The Five Great Philosophies of Life ... 374
Idée de Dieu. Murat:— ... 120
Inquisition en France. Histoire de l'— Cauzons:— ... 253
Janvier: Exposition de la Morale Catholique Spéciale ... 760
Jesu bei Matt. 10:27. Selbstoffenbarung— Schumacher:— ... 230
Jörgensen: St. Francis of Assisi ... 236
Kirchliches Handlexicon. Herder:— ... 755

PAGE
Koo: The Status of Aliens in China 504
Ladd: Teacher's Practical Philosophy 626
Learning Process. The— Colvin:— 496
Lester: The Story of the Sodality of Our Lady 750
Life and Times of the Patriarchs Abraham, Isaac, and Jacob. Thompson:—. 252
Living Wage. A— Ryan:— 379
Liturgicarum. Collectio Rerum— Wuest:— 507
Liturgy. Catechism of the— Singenberger:— 253
Logic. The Science of— Coffey:— 254, 369, 496
Los Gremios. Segarra:— 376
Lourdes. The Unbeliever: A Romance of— 379
Manalive. Chesterton:— 233
Marriage. Betrothment and— De Smet:— 757
Mathias: Organum comitans ad Proprium de Tempore 118
McKilliam: Chronicle of the Popes 232
Meehan: Practical Guide to the Divine Office 631
Mirror of Oxford. Dawson:— 249
Monin: De Curia Romana 367
Mullan: Sodality of Our Lady Studied in the Documents 750
Murat: L'Idée de Dieu 120
Myers: The New Psalter and its Use 630
Non-Catholic Friends. For our— Noll:— 366
O'Connor: His Grey Eminence 501
Organum comitans ad Proprium de Tempore. Mathias:— 118
Otten: The Reason Why 115
Parochial School. Why?— Noll:— 507
Philosophical Tendencies. Present— Perry:— 254, 369
Philosophie. Histoire de la— Sortais:— 374
Philosophies of Life. Five Great— Hyde:— 374
Philosophy. Handbook of the History of— Finlay:— 254, 374
Philosophy. Introductory— Dubray:— 254, 369
Philosophy. Teacher's Practical— 626
Piérard: Cours Pratique de Psalmodie Vaticane 632
Poet's Chantry. Brègy:— 756
Pohle: God: the Author of Nature and the Supernatural 758
Practical Guide to the Divine Office. Meehan:— 631
Practical Guide for Servers at Low Mass and Benediction. Page:— 761
Psalter and its Use. The New— Myers:— 630
Reason Why. The— Otten:— 115
Rosmini: Theodicy 254, 373
Roussel: Bouddhisme Primitif 118
Rubrics and the Use of the New Psalter. Notes on the— Hetherington:— 631
Ryan: A Living Wage 379
St. Francis of Assisi. Jörgensen:— 236
Schumacher: Selbstoffenbarung Jesu bei Matt. 10:27 230
Science of Logic. The— Coffey:— 254, 369, 496
Segarra: Los Gremios 376
Socialism as it is. Walling:— 123, 239
Socialism? What is— Boyle:— 239
Social Problems. The Church and— Husslein:— 752
Social Reform. Studies in— 379, 752
Sodality of Our Lady Studied in the Documents. Mullan:— 750
Sodality of Our Lady. The Story of the— Lester:— 750
Sortais: Histoire de la Philosophie 374
Status of Aliens in China. Koo:— 504
Straub: De Ecclesia Christi 624
Summa Theologica of St. Thomas 749
Teacher's Practical Philosophy. Ladd:— 626
Theodicy. Rosmini:— 254, 373
Thompson: Life and Times of the Patriarchs Abraham, Isaac, and Jacob. 252
Toke: The Housing Problem 752
Vendéenne. Charruau:— 232
Walling: Socialism as it is 123, 239

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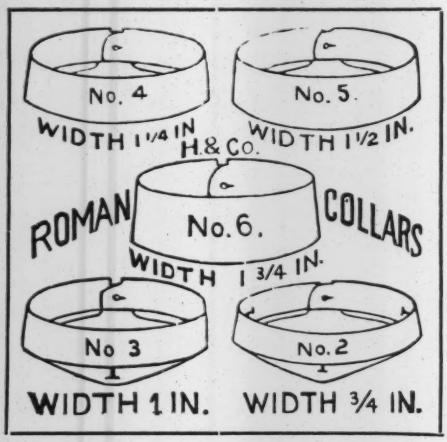

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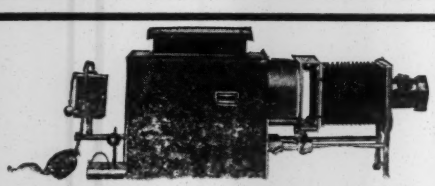

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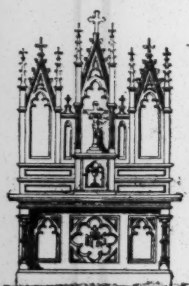

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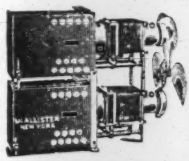

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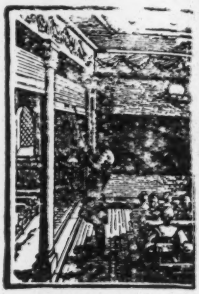

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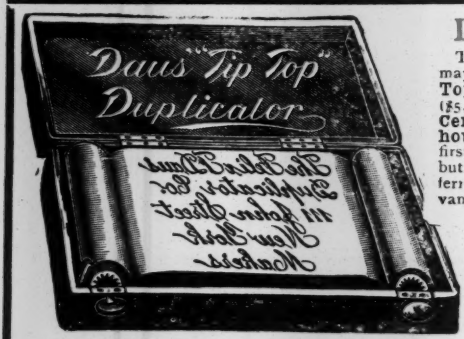

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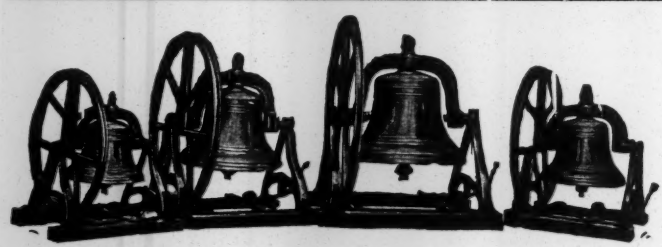

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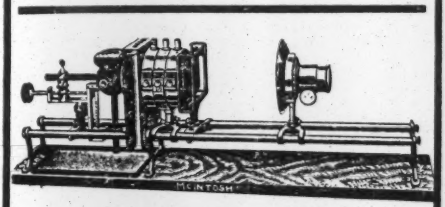

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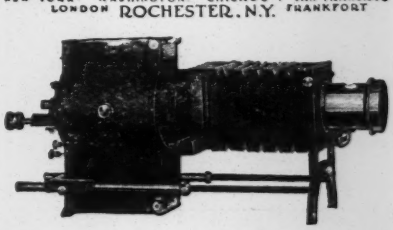

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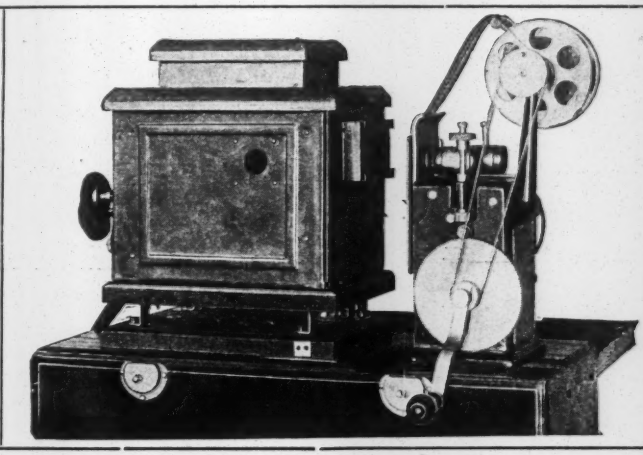

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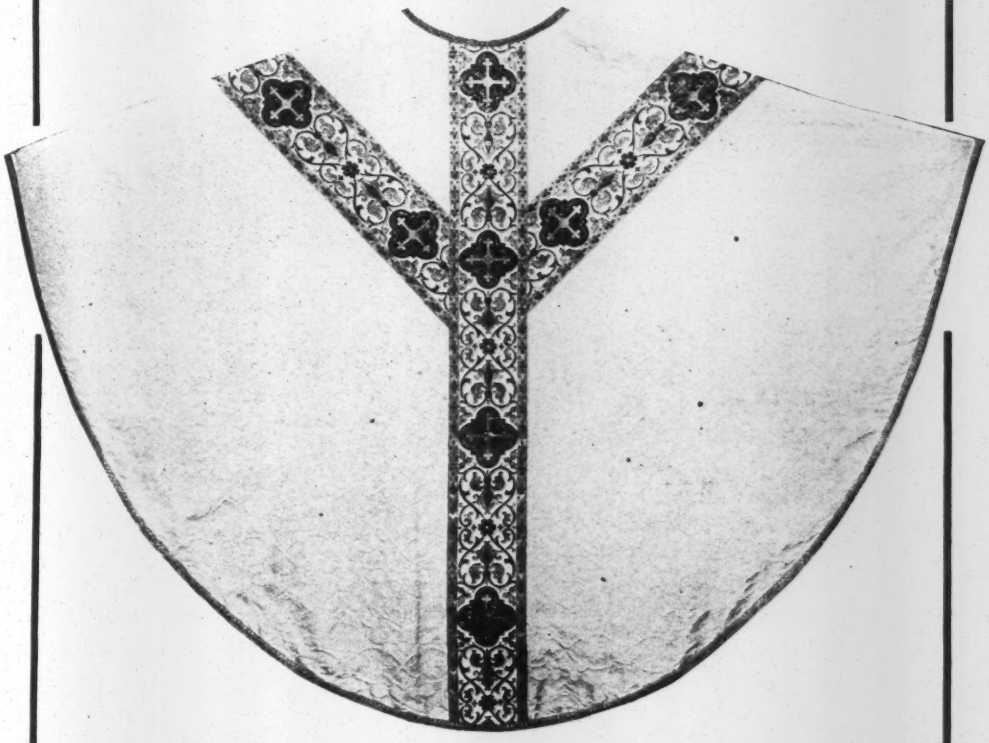

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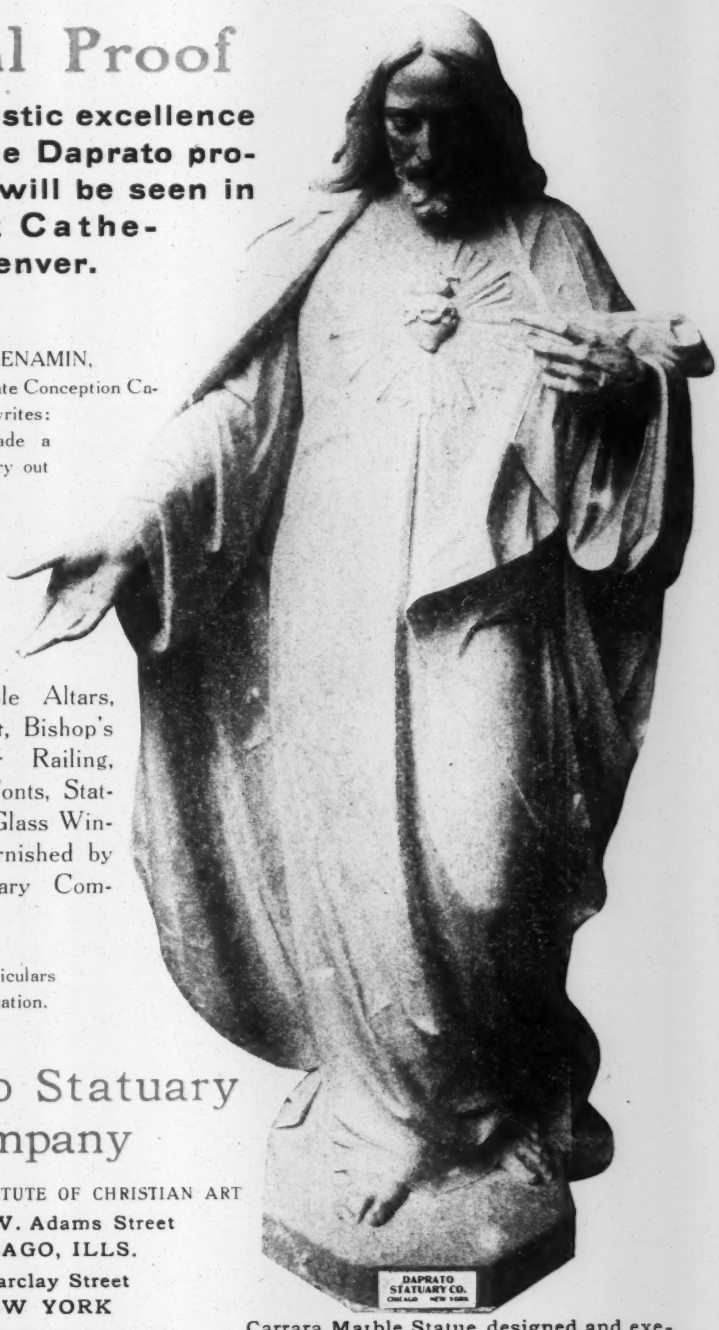

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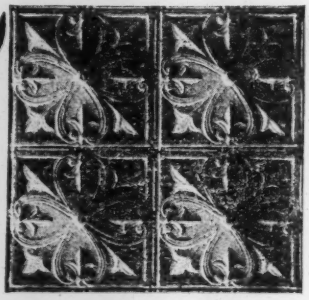

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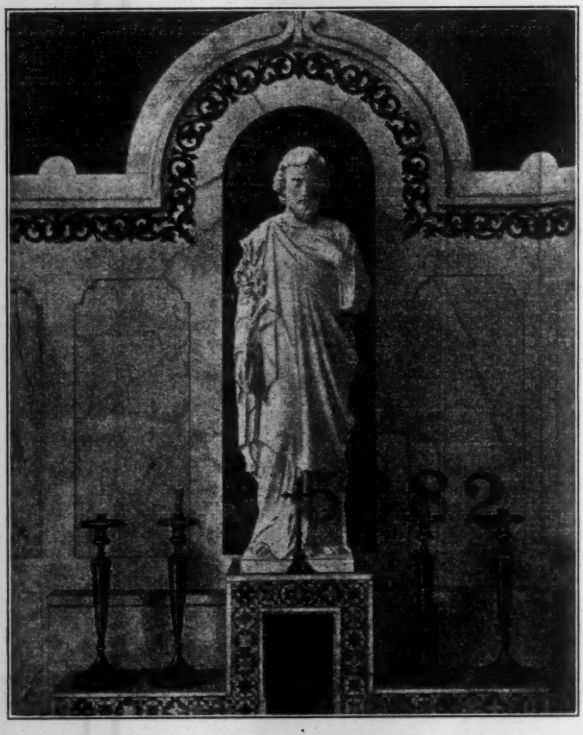

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